

THE
COUNSELS
OF
WISDOM
OR, A
Collection of
THE MAXIMS OF
SOLOMON;

Most Necessary for a Man towards the
Gaining of Wisdom: With Refle-
xions upon the MAXIMS.

Faithfully Translated out of French.

L O N D O N,

Printed by J. Shadd, for M. Turner
Bookseller in *Holborn*, in the Year
1680.



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To the Most Excellent

MAJESTY

O F

Catharine

QUEEN of Great *Brittain*.

Madam,

BEing desirous in these distracted times to offer something that is serious, and may instruct People and direct them to the way of Virtue, I have made choice of this Piece: And since this is a thread spun out of the Dictates and Maxims of the Wisest of Kings, I am willing to persuade my self, that it may deserve a Royal Protection, which I humbly beg of your Excellent Majesty, whose Charity is never wanting to a publick Good. I am willing to

The Epistle Dedicatory.

believe, that it may serve in general for a competent Guide to most men, that aim at Wisdom and Piety : But I expect it should only refresh your Memory with those Maxims, that have directed your whole course of Life, and by which you have attain'd to that height of perfection, and to such an equality of Spirit, as well in Adversity as Prosperity, as justly renders you the Mirror of this Age. I shall therefore take the confidence to leave it under your wing, and with my hearty prayers for your long Life, and Glorious Eternity ever rest,

Madam,

Your Excellent Majesties most

Humble, Obedient, and

Obliged Servant,

E. S.





The Authors

PREFACE.

TIs now a great while, O Theotimus, since that you have been doing me the favour to lament my Condition, and in regard to me, to have a great sence of the uneasiness of this my Solitude, and want of Company. I have often taken the liberty to reply to you, that 'tis no great misfortune to me to live thus unknown. Now give me leave to assure you, that I should be much to blame, should I grow weary of it, and that I have here such Company as is well worth all the rest I might otherwise have.

This at least I can avow to you that during our converse together, the melancholy sights and dismal silence of this Desert, to

A 3 which

The Preface.

which fortune still confines me, do not at all hinder, but that the hours here seem to fly away too fast, and even Time to become one of those things I now want.

You may easily guess that I speak it of the Company of Solomon. You know what comfort I heretofore took in the reading his Writings, and you will see by these papers (which I send you) that I am now employ'd in unfolding those Writings, and in attempting by my Reflexions upon them, to make the Sages of the World see in them such verities, as their Philosophy never knew. I had no sooner entred into this Solitude where now I am, but presently this design came into my head. As desolate as this place is, or as to your eyes it appears to be, I know not any more Commodious for a man that desires to employ himself about, or to Meditate on the writings of that knowing Prince.

*I say this, because I believe
what*

The Preface.

what I just now come from reading, how that Divine Wisdom which Dictated to him his Proverbs when he was in retirement and alone, does not use to unriddle them but to such persons that are so too, and that consult it as he did in corners, where one hears nothing of what passes in the World, nor the noise of any creature capable to disturb the attention and the delight of those that listen to it.

Solomon lov'd to be alone, as much as the Princes of his Court lov'd to be in his presence, and to hear him Discourse. The hour still that he desir'd and long'd for was then, when after the negotiations of the day, tyred with affairs and weary of the Honours, and troublesome Ceremonies of the World: he withdrew from all Companies, and went to entertain himself with God in a Country Lodg call'd Hetta at a convenient distance from the City.

The Preface.

This place pleas'd him more than any of his Royal Palaces : for what beyond the Magnificence and riches furnished by the hands of Men, he found there great and tall Woods, stupendious Rocks, Cascades of Waters, and other Miracles of Nature proper for the Elevation of his Spirit to Heaven, and to make him think of Eternity.

In this August Desart it was, and upon the sight of those Divine Beauties discover'd to him in his Contemplations, that he began so much to despise all Mortal Beauties, and after those other sad complaints pen'd by him against the treachery of their promises and flatteries, To chant forth that Famous Canticle, which the Grots and Fountains of his abode were in the first place Conscious to, but it's Ecchoes since have made known to all, and will still go on sounding it to the Worlds end, Vanity of vanities and all is vanity.

Those

The Preface.

Those Moral and Political sentences, of which the Book of his Proverbs is full, and those others which the Son of Sirack hath Collected, and carefully conserv'd for us, were all contriv'd in that solitude. The silence and peaceableness thereof assisting much to their Birth, and without doubt 'tis to those solitary devout Walks, that the World owes the knowledge of those truths that fell from the Pen of this wise Prince, and gave light to all Nations.

Among these Sentences I have cull'd out such, of which I thought I might serve myself with some advantage, to compass my design, which is to extract from their Texts some Subjects of Meditation, proper for Persons desirous to Live, even in the throng of Worldly affairs, agreeable to the Rules of Conscience and Prudence, and to govern themselves by Wisdom in the divers occurrences of a civil Life.

The Preface.

'Tis you see but a small volume. Had I had a little more leisure and a greater light, it might have been perhaps of another bulk. But yet to say as one of the Ancients said, had I had enough of both I should have gone on contracting it rather, and Remembring, what one of the most esteemed Writers of these latter times once told me: that to be eminent in the Art of Writing well, 'tis necessary to know well how to dash out. Nor is this conceit his alone I finde it a Notion lodged in the brains of all that arrive to perfection in any Science or Art, and 'tis gotten to be the very first Principle and chief of their Maxims, when they would have what they are at work on, to prove a Master-piece, all their industry is employ'd to leave as little of gross matter in it as they can, and to refine all into Spirit.

The perfection of every work lies in it's vigorous and close texture,

The Preface.

texture, which in a Book is then at the height, when it may be read over in a few hours, and never read over enough, nor sufficiently digested in many years.

*Store of truths and few words, was the imprefe otherwhile of a great Divine, very great indeed in that way, but infinitely less than the Deity, who locks up infinite truths in one word only, and who speaks what ever can be spoken in an Eternity, when he pronounces that one only word of his *Verbum*.*

These Maxims were not Selected, nor set here to be read, but to be Meditated on. The Reader will finde but just so many words in each, as are needfull to help him to Discourse with himself, and to Discover by his own thoughts what he has a desire to know.

This

This Book is Divided into
two Parts.

THe First divided into four
Articles, containing the
necessary Maxims, for a Man to
conduct himself:

*In the first, are the Maxims
necessary for the due conduct of
Conscience.*

*In the Second, the Maxims
necessary for the conduct of the
Spirit.*

*In the third, for the conduct
of the Heart and Passions.*

*In the Fourth, for the Con-
duct of the Tongue.*

The Second Part, Contains
the Maxims necessary for a pru-
dent Conduct of his Family, and
other Persons, a Wife, Children,
Servants, Friends, and Ene-
mies, according as the Articles
are divided.



Article I.



ARTICLE, I.

MAXIMS

FOR THE CONDUCT
OF CONSCIENCE.

I. MAXIM.

*Faciendi plures libros nullus est
finis. Finem loquendi pariter
omnes audiamus. Deum time,
& mandata ejus observa. Hoc
est omnis homo. Eccles. 12.*

PARAPHRASE.

Much advice is given, and
many Books compos'd
to render a Man perfect and
compleat. Wisdom has but a
word to this purpose, and this
word is but an abridgment of
what the Sages have deliver'd
from

Finem lo-
quendi.

from the beginning of the World : She has only endeavour'd to make man understand, that to love God and obey his will is, that which properly belongs to Man.

REFLEXION.



WHen the Creator of the World fram'd the design of our Nature, and conceiv'd the *Idea* of Man, which he intended for his first and most exquisite work, he did not only design a Body and a Soul. He well foresaw that as the Body separated from the Soul, infallibly would prove but a lump of filth and putrid matter, so the Soul separated from God would soon appear a much more formidable Object, insomuch that instead of a Master-piece, which he intended, it would become a Monster. Not to fail in his design, at the same time that he joyned the Soul to the body, he saw it convenient to annex the Soul

Soul to God, by the help of Grace, and was willing that Grace should have a share in work, and that man should be compos'd of all three.

Let us demur a while, and consider attentively the Wisdom of God, in proposing a conjunction of these three things, towards the framing of a Master-Piece. How great a happiness is found in Man when these are united, and how great a misfortune when separated? Grace rejected and withdrawn from the Soul, what appears but Reprobation and Sin? Separate the Soul from the Body, what is discernable but Death? The Soul separated both from Grace and the Body, what is to be found but Hell? Three objects of Horror and fear. Joyn and unite them. They appear three Celestial Beauties, and the three Miracles of Divine Power. Unite them into one, and this

*Counsels of Wisdom for the
this is Man. Time Deum. Hoc
est omnis homo.*

II. MAXIM.

*In timore Domini sit tibi gloria-
tio; & omnis narratio tua in
præceptis altissimi. Eccl. 9.*

PARAPHRASE.

EStablish your Honour in the fear of God, and in your fidelity to him. If you have a minde to be regarded with respect and esteem, and yet that modesty may constantly appear in your countenance and in your conduct, with such a force and tranquillity of Spirit, which raises a Man above the vulgar, Preserve in your interior a remembrance of the bounties of your Creator, and of his Eternal perfections. Accustom your heart totally to rely upon him, ^{his} designs, ^{his} hopes.

Reflexion.

REFLEXION.

DO not imitate that proud Man, who is ashamed to adore God, because the meaner sort of people do both fear and adore him, whilst he places his Punctilio in the contempt of his duty.

In timore
Domini fit
tibi Glor-
atio.

Take care in the choice of your opinions and Maxims, not to affect as a point of greatness and honour, to be less wise than others, and do not prefer a particular Folly beyond the common Wisdom.

If in regard of your quality, you finde some repugnancy to do as the common people do, endeavour to improve what is well done by them. Do not imitate their Devotion, but raise it higher, follow them not in the ways of Salvation, nor in the exercise of justice and Sanctity. In these have a particular respect to your quality, making

Counsels of Wisdom for the
making good your Precedency
as an example to others.

Preserve your rank in the Church, and permit no Man to precede you either in Devotion or modesty. And since you are the first in Quality, it belongs to you in the time of the Sacrifice, to be nearer the Altar, and consequently nearer to God, and more elevated in Prayer. And withall remember there is no better means to distinguish your self from the Vulgar, than by being more humble and more submiss in the presence of God than they are.

III. MAXIM.

*Vanitas vanitatum; universa
vanitas, & afflictio spiritus.
Eccle. i.*

PARAPHRASE.

THere is nothing really to
be belov'd but God. True
good

good and true pleasure is only to be found in him : That which usually appears good to us, is a meer cheat, and a pure illusion. Nay this false apparent Good, becomes a true Evil as soon as it is by us belov'd and esteem'd.

REFLEXION.

ALL the felicities of this Universa
vanitas. Life are vain and deceitful. When they first are offer'd to us, we take them for things solid and immovable. Our heart attracted by that appearance, opens as it were it's arms, and blindly embraceth them, promising it self the fruition of everlasting pleasures. But it is no better then to lay hold on a stream that passes : for as soon as we pretend to an enjoyment, & seem to embrace them, they slide away, and whilst our promises and hopes are mutual, they scape out of our hands, continuing their course as we do ours

ours, and forgetting them we follow where our destiny leads us, and time conducts us. They to nothing, and we to Death.

Time runs away apace, and the hour is still at hand. There is but a small distance betwixt a moment of pleasures and the tears of Eternity. The many years we fancy betwixt both, are often no more than one Night. It may well fall out that those which we see at present happily settled in a high and plentiful Fortune, may to morrow be found buried in those very ruins. We may this day probably enjoy Health, Riches, and Honours. To morrow all these vanities turn'd to wind and smoke. Our Body in a Tomb, and our Soul in another World, there to lament for all Eternity, but too late. *Universa vanitas & afflictio Spiritus.*

Vanitas
vanitatum.

The most weighty Reasons
that

that present themselves for the contempt of these fugitive pleasures, consist in this word *Vanitas*. God alone is the only Good. All created Goods are meer productions and shadows deriv'd from that which is essential and infinite. Consider well and open your eyes. You are at your ease at present, but if God withdraws himself from your heart, what remains? and what have you to brag of?

To be an heir & possess the shadow of a House, without a just right to the said House, and where an entry is forbidden, what sort of enjoyment and inheritance is this? To be the Master of a Treasure or a great Revenue: To be Master of a Kingdom or an Empire, of part or of the whole World, withall imaginable Goods, possess all the shadows of God, all his Works, and all that is extant, without the enjoyment
of

Counsels of Wisdom for the
of him : what a possession is
this for a Soul that aspires af-
ter the true solid Good, and
can never be replenish'd nor
satisfy'd but by that alone.
And the worst is that these
shadows of the Creator, this
Wealth and Magnificence,
seem to be about you, but not
within you. Gold and Sil-
ver appear in your House, and
Pleasures present themselves
to your Eyes and to your Sen-
ses, but reach no further. They
never gain upon your spirit
nor arrive at that place; where
your greatest wants and im-
mortal desires reside. They
send only thither a figure of
those goods with which you
are encompass'd, and preserve
with too much care, their
shadow being the only thing
that comes to your share, and
belongs to your heart.

Meditate a while, & see whe-
ther you do not hear cries and
lamentations, (even during
the

the pretended time of content and pleasure) proceeding from the bottom of that miserable heart, and then acknowledge that it deserves compassion, for since from it's birth, it began to inquire and search after truth, and that with great anxiety it demands the truth of truths, towards it's future happiness: After all this ~~and~~ finds nothing in it self but vanity of vanities, the shadow of shadows, and a pure Image of illusions. *Vanitas vanitatum & afflictio Spiritus.*

For the comfort of this poor heart let it not rely upon it self and hope to gain ease and happiness by the Maxims of pride and the Philosophy of this World.

I am not ignorant that human wisdom and the policy of self Love, invite a man for his future happiness, to renounce both creatures & Creator, and to aim at no other happiness

Sapiens ad beate vivendum se ipso contentus est. Sen.

Nullam sui
partem ex-
tra se qua-
rit.

Transivi
ad con-
templan-
dam sapi-
entiam.

Locutus-
que cum
mente me-
a animad-
verti.

Ecl. 2.

happinefs than what is in him-
self. To be content with his
own Body, and his own specu-
lations. That this possession is
a true felicity, and to be pleas'd
in himself, is a much happi-
er condition, than to please
Kings or Angels. But *Animadu-
verti quod hoc quoque est vanitas*

Forget not also that since
your Soul is the most perfect
and noble Image of the *first be-
ing*, yet when depriv'd of
Grace, it is the worst of Van-
ities. That thing which is am-
ple, wide, and capable to con-
tain God, cannot be separated
from God without being as
empty as God is great. As
much as to say, that when our
Soul is reduced to love no-
thing, and possess nothing but
her self, the largeness of that
spiritual and immortal Crea-
ture, is nothing else, but an im-
mense privation, and an ever-
lasting sadness. Our Soul is na-
turally so divine and excellent,
that

that as soon as God is absent, it becomes that, which we call Damnation, and even Hell itself.

Tam bene
nam fecit
hominis
naturam,
ut male sit
ei non esse
cum Deo.
August.

The difference, which we discern betwixt two sinful Souls, the one already damn'd, the other living, is, that the one is sensible of her misery by actually suffering, which the other doth not at present feel, nor yet apprehend.

But when this Soul, separated from God by Sin, and at that present infinitely miserable, shall see her self incompast with Fiend; the expressions of her despair and lamentations, will be those that the Prophet foresaw, and express'd in these words, *Reddidit me quasi vas inane*, God (will she say) had made me a pretious and large Vessel capable of enjoying his Glory, and possessing his Divinity, but he hath deserted me, and left me empty. I am now reduced to my self alone.

B lone.

Counsels of Wisdom for the lone. This is the utmost of afflictions, and the undoubted true hell: To be a Spirit and still alone, to have an immortal Soul and yet empty. Vanitas & afflictio Spiritus.

IV. MAXIM.

Cuncta quæ fiunt, adducet Deus in Judicium, sive bonum, sive malum sit, Eccles. 12.

Timor Domini, principium Sapientiae. Proverb. 1.

PARAPHRASE.

THe fear of God is the principle of true Wisdom: that which proceeds from an apprehension of displeasing Men is false and deceitfull, and though the World affords many wise men and Politicians, yet the Number of fools is not at all diminished. There is no greater folly than to be wise to the World and not to God, and
sollicitous

illicitous to offend none but
m.

REFLEXION.

THe first and chiefest Maxim you can make choice of to arrive at true Wisdom, is to fear your Master and your Judge. If you have desire that this wholesome should possess your Soul, and destroy all your inclinations and propensions to sin. The ready way is, often to reflect on the first and last verities, and endeavour by continual devout Reflexions, rightly comprehend them. Whence you came? whither you go? what was your beginning? what will be your end? from whom you have receiv'd? and to whom you are answerable? what you owe to your Creator, and what to your Judge? The debts and obligations you owe to the infinite bounty of your Creator, are not so

Timor Domini principium sapientia.
Pro. i.

Memorare novissima tua, & in aeternum non peccabis.

properly the Subject of a long Discourse, as of a long Meditation: and though there were but a word for every point many years & Ages of silence are scarce sufficient to express them.

That which seems most wonderfull, and particularly to be consider'd is that those debts which have continually grown since your being in the World, and augment with your Age, have also preceded your birth, and are older than your self: Yet before a time, and all beginnings, God was, and you were then beloved, and in him.

Consider also, you that were in the State of nothing, how you came from thence, and with what honour you were freed from that Eternal disgrace, when you were to be produc'd in the person of the first Man. Our Creator made Heaven and Earth, which

to say two Worlds, and two
paradises, and had not made
them but for you. To compleat
all these favours he created
you for himself, and gave you
such a being as that you may
live eternally with him, having
for that end design'd you that
divine employment for the
whole course of your Life, as
to know and Love him for all
Eternity.

But it is a terrible thing, that during this glorious course of life every moment you pass without the Love of God, is a moment of Sin, and that all these moments of Sin, and ingrati-
tudes must be accounted for at the hour of your Death. God hath began with benefits, but will end with Judgment. He that hath sought your Salvation for so many years, will soon summon you to Judgment : and when you shall be before him, he will first consider in your

*Cuncta
quæ fiunt
adducet
Deus in ju-
dicium.
Eccl. 12.*

person, what proceeds from him? and what comes from you? what he hath done in you? and what you have done and dayly do? He will compare your Actions with his, and oblige even your own Conscience to compare them, and contemplate the Works of his Sanctity, and those of your malice collected in one and the same heart. Compare them your self at this present before your Father and Redeemer, at the foot of the Cross, as you would do that day in the presence of the Judge, when these truths will be Recorded in that Book, where all is written.

Ad lucet in
judicium
sive bo-
num sive
malum fit.

Consider wel what that mercy was that went before your Merits? what was the ingratitude which succeeded that Mercy in the midst of Graces? what that Justice is which examines both Good and Evil, & weighs, both the Bounties of
God,

God, & the sins of Man, and in both discerns nothing but an Infinity. In fine, what is that Eternity in which Sinners will continue Sinners, and the Judge continue just. Where his Sanctity will be the measure of his anger, and his anger infinitely offended, will be the measure of their sufferings, and his infinite Beauty (which they shall never see) the measure of their despaire.

I dilate too much upon a Subject, which requires nothing less than words. All the History of Man hath only need of these four words. His pleasures will end. His Actions will be judged. His sins punished, and his pains Eternal.

This is a Subject not so well fitted for reading as for contemplation. What opinion soever the World holds of a Wise Man, if he hath not begun to Meditate seriously upon this Subject, he hath not

Timor Domini principium sapientiae.

Counsels of Wisdom for the
yet begun to be wise.

Youth and folly think of what is present. Politique Wisdom Reflects upon what is past, and endeavours to foresee what is to come. True Wisdom carries it's prospect another way. First to the beginning of Time and the Creation of ~~the~~ Man, and on the other side, to Death and Eternity : and from these two extremes very far distant, she orders the present Time, and bestows all her speculations upon that Day.

V. MAXIM.

Impius cum in profundum venerit contemnit, Proverb. 9.

PARAPHRASE.

That which hinders you from framing serious Reflexions upon these Christian verities, and causes you to undervalue the business of your Conversion,

Conversion, as of small account with Men of Wit and Quality, is a custom you have contracted by an irregular course of Life, refusing nothing to your Passions.

This fatall custom is the bane of all disorder, from whence a sinner seldom recovers to resume the way of penance, for the recovery of his Soul. You must of necessity get out of this Labyrinth. The Holy Fathers and Spiritual Directors will shew you the way. One of the best is that which *Solomon* presents to you in the next Maxim.

VI. MAXIM.

*Ut scivi, quoniam aliter non
possum esse continens, nisi De-
us det, adij Dominum & de-
precatus sum illum ex totis
præcordijs meis, Sapi. 8.*

PARAPHRASE.

BEing desirous to obtain
the grace of living Virtu-
ously, and overcoming my ill
habits I have made my address
to God, and have beg'd it of
him with all the affection and
zeal, which an inflamed Love
could produce. Bath'd in tears
and prostrated before the Al-
tars, where I heard his voice
inviting me to Pennance, I
said thus to him. *O Lord in-
fuse into me that Wisdom and
Light which enableth a Man to
discern the Virtue that is in you.
You Command me to be both
Chast and Devout. Bestow then
upon me, and then Command what
you please.* Reflexion.

REFLEXION.

DO not expect to receive this sort of Favours, nor any other Spiritual or Temporal benefits, if you do not demand them with zeal. And certainly without prayer you will never alter your course of Life, and according to the ordinary Laws of Wisdom, you will never attain but by Prayer to an effectual accomplishment of your request. Do not so much as hope for it, unless you require it with great Fervour, and with a sincere affection. To Pray faintly to God that he would take pity of this your loose course of Life, is to beg of him to defer your punishment, as you do your Conversion: for this is a signe that you are afraid to be heard, in regard you apprehend nothing so much as to break those Chains, that tye you

you up to the sole Love of the creature.

Depreca-
tus sum il-
lum ex to-
tis precor-
dijs.

God requires when we address to him, that our very entreaties if possible, should have a share in our request: that there should appear a Divine Flame, such a one as should carry our sighs up to him, & pursue it so far, as his Justice (to avoid it) seems unwilling to yield. God will be earnestly solicited and importun'd: Pursue him, be earnest with him, be importunate, & be constantly so. Fear nothing so much as to let yourself be overcome by his refusal & so to give over your pursuit.

Etiam si
occiderit
me, in ip-
so sperabo

Place your hope in his word, as the Saints have done. Against all hope and in despite of despair, speak to him, though you see him with a Sword in his hand, ready to Sacrifice you to his just anger, and when you shall see this Sword piercing your heart, even at the brink of Death, and adore

at the Gates of Hell, you will adore his bounty, and still expect his Grace with an assurance of relief.

Say truly that to fly where he threatens is to perish. That during his anger, there is no safer place than to be near him. It is the only place where sinners, all afflicted persons, and even the dead may finde relief.

Indignum
Salvabis
me secundum magnam misericordiam tuam.
Prov. 2.

Ad quem ibimus verba vitæ æternæ habes, I am a sinner, I am a Mortal Man, whither shall I go if not to you? Acknowledge that he is the Master, and can do what he pleases, but still rely upon this, that how omnipotent soever he is, he cannot refuse the Prayers of the humble, that are afflicted, and since in his presence we may proceed with confidence, defy him to look upon you without Commiseration, and to abandon that heart that sincerely begs his protection & pardon.

In te Domine speravi, non confundar in æternum.

Tell him confidently by the
example

example of the *Cananean*, that he ought not to be more severe towards you, and shew less pittie than Masters usually do to their Dogs. That you beg only the crums of the Table which are but the remainder of the Saints. Speak as she did that knew how to speak to God, and though he rejects you, and calls you importunate, do not remove, but fasten your self at his feet : and declare your resolution of remaining there, until he hath either punished your importunity by Death, or given ear to your request. In fine manage your business so well, that by your holy violence, you may draw even from his heart that lovely Word so gratefull to a sinner, obliging him to say. *O mulier, magna est fides tua, fiat tibi sicut vis :* Thou makest me wonder, O unfaithfull creature that thy confidence should be so great : go in peace, thy Prayer

Math. 15.

er shall be fullfil'd.

The Glory of a Mortal Prince consists much in preventing requests, by giving freely before it is demanded : but the Glory of God expects an Address, & his Liberality is the greater by giving way both to Prayers and tears, before it is granted. His benefits lose part of their force, if they come too soon. His Grace is not perfectly Grace, if gain'd without perseverance. Take heed of yielding to his first repulse either by impatience, despair or want of courage. This has been the lot of those that never attain'd their ends : the true secret for succeeding with God, is to continue our importunity, our importunity is as agreeable to him as it is displeasing to Man. It is a signe that when we demand Spiritual Favours, we demand them with a true zeal, and when temporal, it is from him alone

we

we expect them, without relation to any other Mediation. The one and the other are agreeable both to his Mercy and Justice. He considers in these continual Prayers and importunities, such a filial confidence, and so infinitely pleasing as to attract his very heart.

VII. MAXIM.

Habe fiduciam in Domino ex toto corde tuo. In omnibus viis tuis cogita illum, & ipse diriget gressus tuos Prov. 3.

PARAPHRASE.

FIX your hope in God. Trust your affairs to his care and bounty: Have still an Eye to him whilst you are in Action, and let your heart continually rely upon him, 'Tis the most excellent Maxim you can chuse for a future good conduct, for a discreet and happy performance

performance of what you are to do. As long as your heart shall contemplate God with love and confidence, he will be your guide, you shall March securely and without apprehension.

REFLEXION.

THe Number of the miserable appears great in the World, in regard we finde so few that confidently rely upon God. Nothing hath been so often promis'd as that God will assist such as place their trust in him, and yet nothing less credited.

We rely sometimes upon him as *St. Peter* did in the Waters, trembling and doubting whether his will or his power will secure us. We chooserather to confide in the favour of creatures, : and to seek our repose by a reliance upon them, but as *Isay the Prophet*

Prophet tells us it is to trust in weak reeds, which with the hidden points of their thorns pierce the hands of such as rely upon them. Creatures are generally deceitfull, and want force to support us, but not to betray and destroy us.

Baculum
arundine-
um, cui si
innixus fu-
erit homo,
intrabit
in manum
ejus, &
perforabit
eam.

Isay. 36. 6.

Their first accost has ever a show of Magnificence, and affords us fair hopes, but the first present they make us are promises, the Second excuses, the third contempt and lastly conclude with treachery.

By this means the amities of the World are fram'd, and nothing puts us more to the blush, and even to tears, than to have believ'd, to have hop'd, and to have lov'd, in regard we are continually cheated :because these perfidious hopes, and these blinde amities, produce for the most part, affronts, Repentance, and despair.

These three things, to believe

lieve, to hope, and to love, which are three Theologicall Vertues, and three soveraign perfections when directed to God, are, when directed to creatures, three the most abject and fordid Vices belonging to the Soul of man.

Nothing can fright us whilst we confide in the word of God, and do not seem within our selves to doubt. In all the dangers and disorders of this world, we march with security, and we are as safe in the Waves, as upon a Rock. God who is above, renders it all secure, but when fear begins to take place, all shakes our resolutions, we finde nothing but dangers and Precipices, which opening discover unto us both death and Hell.

St Peter when in danger, laid the fault upon the Tempest, but our Savior justly imputed it to his fear. When we
begin

Counsels of Wisdom for the
 begin to sinke, we blame the
 winds, the fortune of the
 World, and the malice of men,
 and withall we question God
 why he does not lay theſe tem-
 pest? but he that is truth it
 self, knowing that it is our
 want of faith, demands why
 we mistrusted both his love
 and word; and what is the
 cause of our trembling? *Modi-
 cæ fidei, quare dubitasti?*

VIII. MAXIM.

*Eſto miſericors, et eris tu Ve-
 lut altiffimus Eccl. 4.*

PARAPHRASE.

IF you aspire to Salvation,
 and to be in the list of the
 Predestinate, carry with you
 the badge of the elect, chuse
 for your particular virtue Cha-
 rity, and be ever ready to assist
 those that are in persecution.

REFLEXION.

REFLEXION.

IT is the same with true devotion as it is with true nobility, and courage. These three eminent qualities are under one and the same notion. Their common Character is to have a generous bounty with a sincere, and disinterested inclination, to oblige and comfort the afflicted.

If this Character doth not ~~fruit~~ with your Soul, you are neither truly a Person of Honour and Quality, nor a Man of Devotion and Conscience, nor yet scarce a Christian. The World may call you by what name it pleases. God that sees all, will declare you to be both a reprobate and an infidel.

The Law of Christianity in what concerns Charity and commiseration has the greater reference to you, in regard of the credit and power you have

Non desis
ploranti-
bus in con-
solatione
& cum
m^o renti-
bus ambu-
in la. Eccle. 7.

Counsels of Wisdom for the
in your Country. Do not so much take notice of the preeminency of your Nobility, as not to know your duty, but still reflect that God hath rais'd you above the ordinary sort of People, in the face of the World, as he raises the Sun for the use of Man, to the end you may be an universal Benefactor to such as are reduc'd to misery.

Your power and credit in your Country signifies nothing but to protect the innocent, and support the weak. As many as you finde miserable, so many are you obliged to relieve. Neither your cares, nor your Time are properly your own; what you have, and what you are, belongs to those that are in want, your very Life is that which God hath design'd to their use, and ought to be employ'd for their benefit.

Succour those whose complaints

Complaints come to your Ears, and chiefly such as by injustice and partiality are oppressed. Take a resolution to vindicate those that are trampled on by the proud, and by a strong hand to free them from that Bondage.

*Libera e-
um qui in-
juriam pa-
titur de
manu su-
perbi.
Eccl. 4.*

Let no motive divert you from this, and be not satisfy'd (where your Authority extends) untill the innocent are reliev'd.

Give audience to the poor without frowns, impatience or contempt. Add not to their afflictions, let them speak freely. Harken to them with patience and grudge them not a word of comfort. Let the cast of your Eyes be always pleasing and do not believe you lessen your quality by a regard to the afflicted, who in your presence deplore their condition.

*Declina
pauperi si-
ne tristitia
aurem tu-
am, & re-
sponde illi
pacifica in
mansueti-
dine.
Eccl. 4.*

Carry your self in the presence of God as a slave, with the simple as a Brother,

*Congre-
gationi
pauperum
affabilem
te facito,
& magnati
humilia ca-
put tuum
Eccl. 4.*

the proud as a Master, and with those still preserve your rank and Authority. Raise your self above the insolency of men, but with all humility submit to the Divine Power and Majesty. Be sure to be low in his sight that made you great, adore that hand that can destroy you. Have still a feeling of those miseries that are incident to all men, and despise not the tears that flow from eyes that resemble your own.

Noli esse
sicut leo
in domo
tua ~~tever~~
rens dome-
sticos, &
opprimens
subditos.
Eccl. 4.

Do not appear within your jurisdiction like a Lyon, who devours all that he meets. Be asham'd that your Family wants, whilst you live splendidly your self. That your house becomes unfortunate because you are the Master, and that those which live under you must be as damn'd, & design'd to suffer all the furies and follies of that ill spirit that guides you.

Live

Live truly like a Person of Honour & Virtue in a perpetual equality of Spirit. Present to your self, attentive to your business, preserving a tranquillity during the several accidents of fortune. Just and affable to your domestiques, kinde and officious to your friends, Charitable to the Poor, obliging to all.

Let nothing appear more welcome and pleasing in your Wealth and dignity, than the power you have to serve and oblige many : and conceive, that all the submissions and respects that are tender'd to you, and all the friendships performed by your equals, will scarce appear just and Honourable, if you do not make a large return, and let the World know that you will not be overcome either in civility or Friendship.

IX. MAXIM.

*Superbum sequitur humilitas,
Spiritus humilem suscipiet
Gloria. Prov. 29.*

PARAPHRASE.

GLory pursues the humble Spirits, and will find them out though hidden. The ambitious that seek it will be disappointed: He that would raise himself by pride, shall finde nothing but what he shuns, and in fine fall into a low and shamefull disgrace.

REFLEXION.

Here is no exception left either for Angels or Men: the most amiable & perfect will be most contemn'd, and hated when their pride appears. Amongst all their vices, insolency has something in it that is insupportable.

Pride

Pride that possesses immortal Spirits, hath a resemblance to that filth and rottenness which proceeds from a dead Carcas. They are to all Men unsufferable, unwelcome both to Heaven and Earth, and generally both contemn'd and hated.

There is a kinde of universal consent to Honour such as are truly humble. The admiration of Men, the amity of Angels, the favours that are deriv'd from our Saviour and the Saints, all the gifts of the Holy Ghost. In fine all the Honours both of this World, and Eternity are constantly for the humble.

There are none esteem'd as predestinate but those, and we expect to finde none in Heaven but such. Grace and Glory being their undoubted inheritance. The only true secret to attain Honour is to despise himself. *Spiritum humilem suscipiet Gloria.* To attain

to this you must first know what you are? you will never find it out by reading of Books, nor the help of Masters. 'Tis your Conscience that must tell it, and make you comprehend it. Ask it with sincerity, and by giving credit to it you shall be really humble. If you give it leisure to consider what it knows, it will convince you to believe and acknowledg the truth.

All humility consists in declaring cordially with a devout and sincere heart, that you are nothing of your self but Sin, weakness, and corruption. All the rest is owing to your Creator. If by birth you have had some advantage or natural qualities, these were not the reward of your Virtue but the presents of Divine providence. It is true that you have receiv'd many favours which augment dayly, but your sins over-grow them and

and these are the two things most remarkable in your whole Life: That your miseries have not obstructed the tender Love of God towards you, nor hindred the bounty of his benefits. The other is that during these immense benefits you have still continu'd your ingratitude, notwithstanding the great testimony of his affection to you.

Let this proceed with a true sincerity from your heart, with an humble and submissive Countenance. Let your behaviour and all your outward motions suit with your interior, and preserve in your Conversation such an humble innocency that in all occasions you appear, as a person well acquainted with his own demerits and imperfections.

When you present your self before God in the time of Prayer, and Recollection, having an ardent desire to please

him, and to be chosen as a Subject to glorify his Power, let your principal Devotion consist in declaring, how much you deserve to be rejected. In Contemplation of his eminent verities, confess yours. Discern your own Darknes in his Light. Be justly confounded therewith, and deplore your own condition, and though rais'd by his Grace, continue your adoration by an humble Reflexion upon your own unworthiness, which has justly rendred you in a worse State than when you were really nothing.

When you are employ'd either in your own affairs or in the exercise of your jurisdiction, and addrest to by a multitude of supplicants that Honour you. Let them see that you perfectly know your self.

Let them understand by your countenance, and the conduct both of your Actions and

and words, that you are not, ignorant that in the midst of the Honours of Fortune as in the midst of a Magnificent Tomb you are but a shadow, or a parcel of dust clos'd therein. And though appearing to them a Lord and a Judge, yet in the presence of God you are a miserable sinner, and a poor nothing, you need not express so much in words it is sufficient to believe it, but the perfection consists in this, that by believing it your Reflexions may visibly appear both in your Actions & in the modesty of your countenance. These thoughts thus described are those in effect that have render'd many great persons amiable and powerfull in the World, for when the sweetness of humility is mixt with the strength of wit, it has a great share in their glorious and Triumphant Actions.

When you chance to meet such Company where there is hardly found a Man that knows himself, or expresses modestly what he has to say; be sure to preserve your humility, but let it be done without affectation and vanity. Do neither brag nor complain of your self. Observe the Laws of Wisdom, neither to speak well nor ill, but as of a Subject not fit to be mention'd, a bare nothing. Do not seem to seek the contempt of the World, but be not offended when you meet it. Endeavour always for much humility as not only to desire it, but to Love those that do it. Affect not to praise such as deserve it not, but be content not to censure at all. When you meet with despicable persons instead of a contempt, learn by them what is due to you, and consider them as in a Looking-glass that often discovers a great truth.

Whilst

Whilst the Sun shines upon your body and gives you light, what is the shadow that appears at your Feet but a figure that represents your Body, as it is during Night black and full of darkness? such as it would still remain without the help of that bright Star.

Those miserable persons you often meet in the World, what are they but a fearfull representation of your self, had not the providence of God otherways provided for you? Speak out you that are Rich and happy, when you see upon the Straw a poor wretch full of Ulcers and Diseases, perishing with Hunger and Cold, say confidently this is my shadow. This would have been my lot had not God expressed his particular bounty and liberality towards me.

You that are wise and devout, when you hear mention'd the scandalous Life of a
C 5 publick

Counsels of Wisdom for the
 publique sinner, utter the same
 thing. This is my shadow.
 This is that which I should
 have been even to this very
 day if God had withdrawn his
 light and Grace from me It is
 true that the life of this person
 was horrid and scandalous but
 it is your picture. Humbly
 adore the Mercies of God,
 who hath imparted to you
 such great favours.

X. MAXIM.

Non contristabit justum quicquid ei acciderit. Proverb. 12.

PARAPHRASE.

A Just and devout man
 shall still enjoy an interior
 rest. No accident can
 hinder him from living within
 the compass of his duty, or in
 him can raise irregular motions.
 Fear and sadness are little
 storms that rise not so high
 as the region of Grace. The
 noise

noise may reach so far but his peace will not be interrupted, and as long as his Soul is at quiet, though there be a disorder in his fortune and worldly affairs, he will little regarde it.

REFLEXION.

A Custom your selves to meet all events with an equal temper, when afflictions happen blame not God Almighty, and never quit your design of preserving to him an eternal fidelity. Beare his chastisements with humility and respect, and let not your courage sink under the burden. Forget not that God punishes those that are dear to him, and as a Father is never better pleased with his childe, than when he humbly receiveth correction: so a man is never more agreeable to God his Creator, than when he is humble and obedient in adversity.

versity. There is no man in the world but suffers. No true Christian but suffers with patience. No Saint that suffers not with joy.

The beginning of Sanctity, is a modest tranquillity during the afflictions which proceede from the hand of God, the

Ibant gaudente
sa
conspetu
concilij
quod digni
habiti sunt
pro nomi-
ne Jesu
contumeli-
am pati.

Perfection consists in that happiness which the Apostles were sensible of, who receiving both outrages and affronts from the Judges, glorified God and march'd away through the streets, in the midst of those disgraces which they endur'd for Jesus Christ as in Triumph.

This is undoubtedly the highest point of Spiritual life and I may after the Holy Fathers say, It is that which may be both seen and admir'd in the powerfull grace of the Word incarnate, that a man in the midst of the ruins and destruction of his house, should enjoy

enjoy interiourly a Celestial content, having no complaints for those that visit him, nor for the Angels that contemplate his condition, but that of St. Paul in his sufferings *superabundo gaudio* my joy surpasses my pains.

All the Saints entertain'd no other thoughts, but still mention'd the time of afflictions amongst the most welcome & happy days. It is in effect by suffering that we imitate our Crucifi'd Saviour, resemble the Martyrs that are in Heaven, and surpass the Angels by our Death.

To dye and suffer is the height of Divine Charity, and was the sublime glory of the verb incarnate, when amongst his inexpressible pains upon the Cross, he declared his love to mankind by saying *Consummatum est.*

The Angels cannot attain to this happiness, but you
(devout

50 *Counsels of Wisdom for the*
(devout Soul) may. As long
as you are compos'd of a mor-
tal and passible nature, you
may aspire to it. 'Tis not suffi-
cient in love to imitate the
Angels, but do what they can-
not do. Love God by suffering
and dying. Howsoever by pa-
tience preserve your self in
this State and when Diseases,
poverty, and other miseries
pursue you let not your heart
sink under the burden, nor
persecutions shake your con-
stancy, or diminish your in-
terior repose.

Non con-
tristabit
justum
quidquid
ei accide-
rit.

Above all have a particular
care not to be distracted by
those Evils, which draw
their rise from ourselves, and
gain a growth from our cor-
ruption: As melancholy fan-
cies, scrupulous fears and the
other torments of the Imagi-
nation. The greatest part of
these defects (hidden ever in
our selves, and by human in-
dustry incurable,) are nothing
else

else but an interior night, with such Clouds and visions as the Devil makes use of to fright us.

Let not this disquiet you nor amuse your self by arguing the case with these chimerical Monsters, expect with patience the Dawn of the day, which without any noise will dissipate all these fancies, and make you discern the errors of these fears and disorder I mean that wisdom which God usually raises in Pious Souls, to disperse that kinde of ob-
Doctri-
nam quasi
antel uca-
num omni-
bus illu-
mino.
Eccl. 24.
 scurity. Wisdom is justly the first beam of Glory, and the true *Aurora* that directs us to the day of Eternity.

'Tis this same break of day, that dissipates all chimericall dreams, and ignorances proceeding from the imagination of man, and it restores reason to it's true force, placing it in it's own Empire, by rendring all verities evident. It makes a
 man

man really in love with virtue, it restores courage, it brings back hope with that light, which never appears upon our Horizon, but to declare that the Sun is assuredly coming towards us, and that we are in the number of the Predestinate that shall see him face to face.

Non contristabit
justum
quidquid
ei accide-
rit.

Be so far from yielding to these secret persecutions, or to be disquietted by the usuall accident of Fortunes, as not to vex your self with your own sins and relapses unforeseen. When it is your Fortune to commit a fault, do not cry out like a childe fallⁱⁿ the mire : withdraw your self gently by stretching out your hand to mercy and she will not refuse you hers, weep, but still hope, hate that malice and frailty which occasion'd the sins but still adore the Wisdom of God, that can from this shameful State draw a Glory to himself.

Take

Take notice that it is the most sublime Action of Gods Power and love, to change your ill into good, and whilst you are asham'd to be seen, do but with admiration contemplate those designs of love and favour which the Divine Providence intends, occasioned by your fault. Apprehend always his Justice, but fly to his mercy. Still sensible of a true compunction, but not dejected. Make a resolution to do better for the future, without disquieting your mind with what is past. Though true contrition bruises the heart it carries with it such a sweetness towards our support, as may well distinguish it from a false and fained sorrow.

The two most apparent marks that we are in that state that God would have us, are Tranquillity and Humility. Assure your self that every business which hath much of the
Hurry,

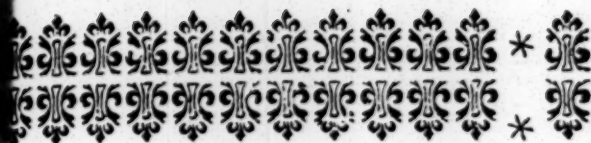
Hurry, though good in it self is not pleasing to God. That every inspiration that raises in you a disturbance proceeds not from the Holy Ghost. That all compunction for your sins that enclines you to despair, comes from the Devil. That every mortification that makes you proud and disobedient, is an advice from your Enemy. That the very Act of Humility which causes you to apprehend, that you are incapable of pardon, and that God rejects your tears, is false and deceitfull, Leading you to impenitence, and to the unlucky fate of the Proud and reprobate.

Treat your self still with as much contempt and severity as you can. Humble your self by acknowledging that Sanctity is above your reach, and that you are the most abject and ungratefull creature in the World : but do not pretend to
the

the humility of the damn'd,
by saying that your Salvation
is impossible. Beg of God to
give you what he Commands:
Prostrate your self in his pre-
sence humbly desiring him to
Command what he pleases.

The End of the First Article.

W
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E
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S
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P
jo
tr
w



ARTICLE II.

MAXIMS

FOR THE CONDUCT
OF THE SPIRIT.

I. MAXIM.

*Veritatem eme, & noli vendere
Sapientiam. Proverb. 23.*

Buy truth, & sell not wisdom at any price.

PARAPHRASE.

ENdeavor to attain but not
sell that which is of more
worth then all the Gold and
Silver of this world. Buy truth,
and part not with Wisdom.
Preserve these two Virtues
jointly, and possess both. Let
truth be the guide of your
words, and Wisdom of your-
thoughts

Counsels of Wisdom for the
 thought. Endeavour, while
 you Judge of things, to gain
 true knowledge of them, and
 take a care not to be over-
 reach'd. When you speak, let
 be truth, to the end that they
 may not be misled who give
 Eare to you. Think wisely and
 speak sincerely. In a word
 advise you to aspire to the
 height of perfection which the
 Spirit of man can attain to
 preserving still a constancy
 neither to believe or utter any
 thing that is not true. Be both
 wise and sincere. *Veritatem
 eme & noli vendere Sapientiam*

REFLEXION.

Eme veri-
 tatem.

IT is a pretious and singular
 quality to be sincere, and
 neither submit to the violence
 of injustice, nor to the flatter-
 ies of the World by telling a
 lye, and betraying your Con-
 science. Many have purchas'd
 this grace at the rate of their
 own

own blood, and parted with
 that they most esteemd.
 are no pains, and if you are
 not already imbued with this
 Virtue, endeavour to attainit,
 and whatsoever you part with
 shall be always of less value
 then what you purchase. Be
 not afraid of Death, apprehend
 truly what it is to live,
 and not to be a man of his
 word. To prefer a mortal Life,
 to a miserable Fortune before
 Truth. *E ne veritatem.*

Imprint in your heart that
 Maxim which a wise Prince,
 wrote with his finger upon
 the lips of his Son, *Rather pe-*
than tell a ly. Hate a lye be-
 and death, and though by
 the vulgar it is consider'd as
 the most innocent of sins, and
 the Court the most necessa-
 yet let it justly be term'd the
 most shameful to Nature, and
 supportable to a person of
 honor and conscience.

Verbum
 mendax
 justus de-
 testabitur.

Non decet
 principem
 verb im-
 mentiens.

Since you are in your Soul
 the

the Image of Gods verity
take to you that saying of *Solomon* directed to Kings That
whatsoever disguise you ca
put upon a lye, it will ver
much misbecome your mout

Conscen-
dam, ero-
similis al-
tissimo.

'Tis only fitted for the proud
Angel, who chose it for his
Character, and took it as his
principle, when he resolv'd to
be the horror of nature, and to
be transform'd in to a Devil.

Nequa-
quam
morte
moriemi-
ni eritis
sicut Dij
Gen. 3

The first proposition he
made to the Angels in Para-
dise was a lye. The first word
he directed to man was an-
other. The first thought he
entertain'd at his entry into
Hell, and his design to be re-
veng'd of God was eternall
to lye and in fine the first pro-
mise he made to himself for
his future comfort, was that
mankinde should lye, and
that he would finde the means
to spread this corruption, and
his own sin to the very extent
of mankinde.

We may well with sadness reflect upon his too happy success in this enterprize, which continues to this very day.

Who is the man that is not guilty. The children in the Arms of Innocency do it in their Cradle, the Philosophers do the same in the Schools.

It is the very same in every Age and in every condition. Amongst all that have sin'd in *Adam*, and can but speak there is not one but has told a lye, and carry'd the badge of the Devil. But let it not remain

any longer upon you. Root out this fatal sin with detestation.

The Politicians make it their study, many their Pleasure and recreation, but more their trade. Take Example by great men to abominate this vice, consider it as an unworthy weakness, and an accident misbecoming a Noble Heart.

Now if it be a shame to lye and to cheat, it is little less to

Remove a
te os prav-
um & de-
trahentia
labia sint
procul a te
Prov. 4.

Viam pra-
vam et os
bilingue
detestor.
Prov. 8.

Et noli
vendere
Sapien-
tiam-

be overreach'd by lyars. Franchise and sincerity are Virtues of great esteem: possess them if you can, but do not purchase them at the loss of Prudence. 'Tis a light as necessary as your Eyes. Make much of it, and remember that you live by night. That Treasons, precipices, and darknes are still upon Earth: wherefore do not advance without light, and without knowing where you are, and who are next to you. We meet often with *Ignes fatui* and lighted exhalations. Take a care you mistake them not for Torches: and put this amongst your Maxims, that the misfortune or affront most to be apprehended, is to be guided by counterfeit lights, and to be the scorn of cheats and Hypocrites.

Weigh those well with whom you treat. Gain as well as you can the Science of discovering

entering the interior, that at least
 by what they tell you, you may
 guess at what they conceal.
 Let true modesty be distin-
 guish'd from that which is
 vain'd, and by *Solomons* advice
 be not surpriz'd by certain ^{Quando}
 People, who with modest ^{submiserit}
 countenances, sweet and at- ^{vocem, ne}
 tected tones of the voice, car- ^{credideris}
 ry in their Hearts seven sorts ^{ei, quoni-}
 of Poyson full of infection. ^{am septem}
^{nequiti e}
^{sunt in}
^{corde illius}
 Prov. 26.

Be well vers'd in what con-
 cerns a discreet Man to know,
 for the management of his af-
 fairs: and what is to be done
 in all Companies and Conver-
 sations by a Person of Honour,
 incapable to deceive or be de-
 ceiv'd. At least be not igno-
 rant of the four things most
 necessary though secret and
 often unknown. Your own de-
 sires. The thoughts of Men.
 The secrets of Nature, and the
 secrets of God. We have
 within ourselves by Divine
 Providence and Grace suffici-

ent light to discern those things. We know our own defects and miseries, by the Light of Conscience. The thoughts and intentions of Men, by experience and Judgment. The secrets and wonders of Nature, by the Light of Philosophy, and in fine the greatness of God and the mysteries of Religion by the help of Faith.

Non ex-
tinguetur
in nocte,
lucerna e-
jus.

But the happiness to which you ought to aspire is, that Wisdom must make up the fifth, and the Sovereign: For as these lights may sometime grow weak and be extinguish'd, the Virtue of Wisdom is that which restores the Light and preserves them clear, that in all dangers, Divine Light is never wanting. I say too much. If you have a mind to Meditate you will find all contain'd in these few words. *Veritatem emere & vendere sapientiam.*

II. Maxim

II. MAXIM.

Ne sis sapiens apud te ipsum. Time Dominum, & recede a Malo. Proverb. 3.

PARAPHRASE.

BE not wise at such a rate that none shall believe you to be so but your self. Do not set a broach a new-fangled Wisdom of your own invention. Remember still there is none but what is Old and undoubtedly true: That it is to fear God and to Act nothing contrary to reason and the Laws of Conscience.

REFLEXION.

BE not surpriz'd with an Opinion that you are a person of great merit. Be not only ignorant, but silent in that Subject. He that mistakes himself for a wise man, will hardly

Non sis sapiens apud te metipsum.

ly ever be so, and when he once expresses it, It is clear he never was so.

It is good for a Man to be ignorant of his own perfections, and at least not to value them, and since we are fram'd of a Spiritual Nature, it is requisite that our Actions of esteem and Friendship, should be directed to a Person different from our selves. Let us be afraid to please our selves least by that we please no body else, and if we have a mind to be belov'd, let not this appetite appear to the World.

In fine our Eye, and our Tongue, as well as our Heart are hardly our own. To be the Subject of our own Discourse is as great a folly as to talk to our selves. To take a satisfactory view of our own person, is the same as to be in Love with it, and it may be as dangerous to take notice of our own worth, as to be ignorant

ignorant of our imperfections. It is the same case of the Virtues and Beauty of our Soul, as of that ugly nakedness of the Body. They are both to be conceal'd from the Eyes of the World, and it is equally criminal to fix your sight upon either. Modesty and shame ought naturally to divert our looks from the one and the other.

III. MAXIM.

Altiora te ne quasieris, & fortiora te ne scrutatus fueris.
Eccl. 3.

PARAPHRASE.

DO not aim at what is above you, nor to comprehend the mysteries that surpass your capacity. Be content to know what God commands, and what is necessary for your Salvation. As for the Natural Works of the Almighty

Sed quæ præcepit Deus, illa cogita semper, & in pluribus operibus ejus ne fueris curiosus.

D 4 mighty

ly ever be so, and when he once expresses it, It is clear he never was so.

It is good for a Man to be ignorant of his own perfections, and at least not to value them, and since we are fram'd of a Spiritual Nature, it is requisite that our Actions of esteem and Friendship, should be directed to a Person different from our selves. Let us be afraid to please our selves least by that we please no body else, and if we have a mind to be belov'd, let not this appetite appear to the World.

In fine our Eye, and our Tongue, as well as our Heart are hardly our own. To be the Subject of our own Discourse is as great a folly as to talk to our selves. To take a satisfactory view of our own person, is the same as to be in Love with it, and it may be as dangerous to take notice of our own worth, as to be ignorant

ignorant of our imperfections. It is the same case of the Virtues and Beauty of our Soul, as of that ugly nakedness of the Body. They are both to be conceal'd from the Eyes of the World, and it is equally criminal to fix your sight upon either. Modesty and shame ought naturally to divert our looks from the one and the other.

III. MAXIM.

Altiora te ne quæsieris, & fortiora te ne scrutatus fueris.

Eccl. 3.

PARAPHRASE.

DO not aim at what is above you, nor to comprehend the mysteries that surpass your capacity. Be content to know what God commands, and what is necessary for your Salvation. As for the Natural Works of the Almighty

Sed quæ præcepit Deus, illa cogita semper, & in pluribus operibus ejus ne fueris curiosus.

D 4 mighty

Counsels of Wisdom for the
mighty Hand, contemplate
them with admiration, but do
not take upon you to Disco-
ver what he is willing should
be conceal'd.

REFLEXION.

THe Science and eminency of a Quaint wit contemplating this World, does not consist in discerning better than others that which is neither to be seen or known, but in knowing better and admiring what he really sees, and what the Divine providence produces. Whilst a skilfull man takes the view of a Picture publicly expos'd, his skill does not consist in seeing that which is invisible to the vulgar, every man seeing as much as he the rare handy-work of the Piece, but not with the same Judgment as he does. His advantage above them consists in this, that by consulting

ting his skill he discerns the rarity of the Work, of which they are incapable.

Whilst a grave Philosopher considers the Sun and the Stars, and in those incorruptible lights discovers the footsteps and Beauty of the Creator ; he sees no more but what Atheists and Libertines see, and only to see those Objects is of small account, since the Eagles do the same : The importance is to reflect (which impious People do no more than beasts) upon those shadowes of Divinity and many wonders, which with them reach no farther than the exterior sense, and consequently their Brutal and ignorant Soul is incapable to comprehend.

The property of a wise man is to discover to his Spirit what Nature discovers to his Eyes. He sees nothing but with Reflexion, and 'tis that which distinguishes him from

Counsels of Wisdom for the
 the Vulgar, and is the true
 Glory of a quaint and sublime
 Wit, which consists not in the
 knowledge of invisible and
 impenetrable things. That
 which Divine Providence in-
 tends for secret, is so to all
 men. Those Philosophers that
 are most inquisitive, do only
 then show their Learning,
 when they confess they know
 nothing. Those that are
 soonest convinc'd and study
 not Twenty Years for an an-
 swer, are the wisest and the
 most ingenious.

IV. MAXIM.

Ne innitaris prudentiæ tuæ.

PARAPHRASE.

IN seeking the truth be not
 easily misled by your
 own sense. Trust not to
 particular opinions. Suspect
 what comes from your self
 and what is new. Take heed of
 inventing

inventing rules of Philosophy,
and Maxims of conduct.

Draw from your own Prudence the best light you can, but try it by another more resplendent and clear. Take a care not to march with it alone in the dark, and chiefly amongst precipices.

REFLEXION.

N*E Innitatis prudentie tue.*
A lyar does not continually tell untruths; but it is a great imprudence to trust to his word. Though our reasoning doth not always deceive us, yet we are deservedly blam'd when we give credit to it, by taking upon it's word that which is not true. This particular way of reasoning serves only to betray man, and to lead him into destruction. 'Tis the same that produces Ignorance, errors, and impiety, false Religions, false Philosophy,

fophy, and leads us into so many by-ways, where we are inevitably lost. Some are misled by simplicity, but the most part by Pride, and are easily perswaded that by following what they call reason they have Justice and Wisdom on their side. Beasts are guided by passion. Fools by their own reasoning, and the wise by true Reason.

There is no man but is willing to profit by the miscarriage of others. Though every Philosopher, to carry on his opinion makes a great noise during the dispute, to advertise his friends that their reason has misled them, yet every man is inclin'd to believe well of his own, and to give little credit to the Master, though supported by the Authority of experience and Gospel.

The Proud are always guided by this pretended Wisdom

dom, and it happens more then once in an Age, that some small Philosopher adventures to examine Religion, or reform the Elements, and to turn the World *Topsy Turvy* upon the score of his own opinions. Though never any wise man by the help of humane Arguments has ever attain'd to any other certainty, but to discover the weakness of his own opinions and reap the benefit of telling himself.

Ne innitaris prudentia tua

V. Maxim.

V. MAXIM.

*Sapientia clamat in summis
excelsisque verticibus, supra
viam in medijs semitis stans,
juxta portas civitatis in ipsis
foribus Loquitur, dicens :
O viri ad vos clamito, & vox
mea ad filios hominum. Pro. 3.*

PARAPHRASE.

Wisdom speaks upon the
Mountains, and in the
great High-ways, at the Gates
of Cities, in the midst of
Streets, and in all places of
great Assemblies. 'Tis there
where she inspires the Tongue
of the People, and makes use
of their voice to be under-
stood at a distance, and to ex-
press her self with much effi-
cacy. *Supra viam in medijs se-
mitis.* 'Tis thither that the cu-
rious ought to resort, who
will learn her Doctrine, and
aspire to the Honour of being
esteemed

esteemed the Oracles of their Nation, and the great Masters of Sciences, both in Universities and particular Academies. *O viri ad vos clamito.* 'Tis to you Philosophers that I address my Speech if you will be truly wise, come and hear me delivering Verities, in a great Assembly of Men.

REFLEXION.

That which is here term'd the People, is not a Collection of the vulgar, but an Assembly of all those Men who speak naturally, without Art or Study, and without the guide of Science and Reflexion. The voice of this Assembly is the voice of infus'd Wisdom, or to speak more correctedly, the voice of a Natural instinct which is impeccable, & has ever been the true director of Philosophers. It will now do well to consider

Counsels of Wisdom for the
der these three things.

1. That our Employment in this World, when God has bestowed a capacity upon us, is to study and apply ourselves to a knowledge of the most hidden wonders of Nature.

2. That in the very day of our Birth our Creator teaches us, and in the highest part of the Soul ingrafts the first principles, and the true fundamental verities of this natural Philosophy.

3. That the Duty of this natural instinct is, to draw those verities which naturally are at a distance, to the use of our Senses, and to render them more familiar, by setting them upon the Tongue of the People, that they may be proclaim'd by the general voice of all *Nations*.

What all Nations generally say, and by common consent have declar'd from the beginning

beginning of the World, proceeds from the Natural instinct, which teaches nothing but what it findes writ by the hand of God, in the Spirit of all Men. In a word that which is the voice of the Holy Ghost in Christian Theology, and the voice of Conscience in the Moral, is by this very instinct what is term'd Natural. And 'tis this which pronounceth all the decisive and uncontroulable Sentences.

The People are generally both ignorant and blinde, but they have a good guide. They do not well know what they say, but they speak truth: and our Glory both in studying and teaching is not to correct them, but to explicate what they say, and to understand them better, than they understand themselves.

'Tis upon this publick and Universal Voice, that all wise philosophers must rely for
their

their deep results. Before they discuss any thing of this visible World, they ought to consult this famous ignorant called the People, and to hearken what these say in the streets, that they may learn to know what is to be said in the Schools, that by this answer they may firmly establish their propositions, and all the Works of their Doctrine and Science.

Follow this advice. Adhere to this Maxim, and be not allur'd upon any terms to quit it. If to be the Author of a new invention, instead of building upon Land, you will needs Build in the Air, you will erect nothing but folly and ruine. If for the better ordering of your new thoughts, and erecting a quaint Philosophy, you finde it necessary to give the people the lye, and affirm that Fire has no heat, that Snow is not white, that
the

the Earth is moveable, That
the Soul of Man is Mortal,
and establish your new Philo-
sophy upon these grounds, all
your results will appear to be
dreams impieties, and igno-
rance.

VI. MAXIM.

*Est via, quæ videtur homini ve-
cta; & novissima ejus ducunt
ad mortem. Proverb. 16.*

PARAPHRASE.

Mistrust your self and
your own Judgment,
and trust not all sorts of men.
False Maxims, and dangerous
Counsels, gain easily an admit-
tance. Be not guided by such
as are pleas'd with by-paths.
There are certain ways in the
spiritual course of Life that
have a fair outside : Many
things appear inviting us to
believe, that it is the shortest
way to perfection. But it is
dangerous to follow them,
and

Counsels of Wisdom for the
and for the most part they are
such as rather lead to Death
than Life.

REFLEXION.

IT is no marvel that such
ways appear in a World,
where proud Men, and Hypo-
crites are so numerous. An in-
evitable blindness attends all
that are proud. They are wil-
ling to believe they see spots in
the Sun, errors in the Doctrine
of the Church, and abuses in
her Conduct. The worst is
(carried away by the zeal
which this illusion inspires)
they undertake to wipe away
these spots, and correct these
errors. Nothing seems per-
fect that the hand of God has
ordain'd, untill improv'd by
their skill.

From these proceed all the
alterations which we so often
complain of in the practise of
Devotion, and from hence al-

so come those new devices of Penance and Piety, to which (for the novelty of them) there is so great a resort, as that they lose themselves in the pursuance of their own fancies. There appears nothing at the first sight, but what seems Holy, Devout, and even confirm'd by the Rules of the Gospel, and the Actions of the Apostles. But, *Novissima ducunt ad mortem.*

Novelty is the High-way to the Old Sin call'd Apostacy, and to the miserable fate of Impenitence and despair. The reason why we finde so many brave People, engag'd in this unfortunate course is, that the Devil is still at the Head of the Troop, and how ugly soever he is, he has still something that takes with the women, when he counterfeits Devotion, and they will follow him whatsoever can be said to the contrary, and when
the

the Woman is once misled, she has ever a charm for the Man : Every body does as *Adam* did, and the wise follow after, and when these seeming wise Men begin to wander, the weaker sort follow of course, and at last it grows so general, that it is esteem'd Wisdom to do as they do, and even to perish with them.

We see from a far off, a Multitude, misled by ill Example and Hypocrisy, who engage in this way. Our Souls are linkt together by invisible Chains, and by this means the venom of the Serpent insensibly prevails, and brings all to Death and corruption. All these new ways of Piety are invented by him who would willingly damn the Saints if he could. *Est via, quæ videtur homini recta, novissima autem ejus ducunt ad Mortem.*

VII. MAXIM.

In cogitationibus impij, interrogatio erit. Sap. i.

PARAPHRASE.

AS vicious Persons fear Men, though they fear not God, when a difficulty occurs concerning the Mysteries of Religion, they willingly consult their own Judgment, and secretly inquire whether the World were made by a Creator ? whether after Death, there is a Judgment, a future being, a Hell, an Eternity, &c?

REFLEXION.

THE little questions of Worldly Philosophy are not much different from the greater. 'Tis by those we soon learn how to become Masters of Impiety, and to propose boldly

boldly as well as to our own Heart, as to our Disciples, scandalous *Queries* in opposition to eternal verities. The Manichean asks his Friend whether God made the *Flies*, and is in a disposition to enquire whether God made Men? That *Frederique* which put the Question to the Sage Philosophers of his Court whether Birds were alive will easily be invited to inquire whether there are such things as Angels, and immortal Souls?

It would be very pleasant in an Assembly of curious wits to propose ^{in regard of} ~~towards~~ the Souls of Bulls and Elephants, ^{in regard of} ~~towards~~ which is done ~~towards~~ the stones that are bruised, and to demonstrate the little appearance of Unity; by showing they are but a multitude of grains of Sand, or a heap of dust. But in return to the academical conversation

tho

those that relate to *Democritus* and *Metrodorus*, have been in in the Wilderness, proposing other questions of a more sublime Nature, and maintaining that all the Grandures of the Earth, and even those of the Heavens, so much admired by the World, are neither great Bodies nor great Spirits, nor great Divinities, but great Assemblies of little nothings : and that the World affords no other real Unity but that of Atoms, and such small things reduc'd, into an indivisible littleness.

Have a care of your self. Dangers are often pleasing to Youth. Be well advised not to adhere to such Masters, as plant their School upon the brink of a Precipice. Retire at a good distance from them, and though their station seems solid, yet none but a blinde Man will adventure to repose where a single blast of
E Wind

86 *Counsels of Wisdom for the*
Winde doth endanger his
ruine.

'Tis true that those who
take upon them to conduct o-
thers in these extravagant
ways, when in publique they
explicate their Doctrine, want
not quaint expressions, which
are like choice colours, fit to
represent innocency and
truth: but in the mean time
their Philosophy is not to be
valued. To be a Wise and
steady Philosopher, 'tis not
sufficient to speak correctedly:
the danger consists in this, that
the innocent propositions we
advance give not a just Jea-
lousy that our meaning is not
found.

'Tis the same with Scien-
ces, as with words, the most
dangerous are those that are
Chaste and Modest, when
under the vail of cunning they
are fitted, to convey corrup-
tion into the Hearts of Men,
and to teach them that many
things

things may be intended, which the Doctor is not willing to exprefs.

Be not over curious in finding out a way to ruine. Do not go to School to learn how to forget what you were taught from your cradle. Endeavour to attain to that evident mark of a Soul well fram'd, and of a generous Spirit, as not to submit to any Doctrine that does not conduct you to the knowledg and Love of God.

VIII. MAXIM.

*Via stulti recta in Oculis ejus :
qui autem sapiens est audit
consilia. Proverb. 12.*

PARAPHRASE.

A Mad Man thinks well of his own conduct, and will admit no other Judge but himself. A wise Man mistrusts his own, and is desirous to learn

learn what is to be believ'd, from the sentiments of the Church, and what is to be done, by the Counsel of his Friends.

REFLEXION.

WE have but these two Lights to conduct us through the Darknes of this World. Great wits must needs wander, when they rely on themselves, and the meanest are secure by submitting to the Church. By giving way to our own Prudence (be it never so strong) our enterprises seldome succeed, but by believing our Friends we are much better secur'd : Fortune may disappoint our most discreet Actions, though guided by good advice, but cannot lessen our Reputation. 'Tis sufficient if we preserve the credit of Acting discreetly.

IX. Maxim.

IX. MAXIM.

*Quando submiserit vocem suam
ne credideris ei : quoniam sep-
tem nequitiae sunt in corde il-
lius. Proverb. 26.*

PARAPHRASE.

WHen you discover in a City some danger concerning Religion or Conscience, and that some new contagious Doctrine breaks forth, be not easily carryed away by a seeming outside. Mistrust those very words that are pleasing, and much more the Devotions that are generally cried up. A devout tone of a Voice : a pale Face, a dejected countenance, and a worse habit, Mysterious words, exemplar Mortifications. All these are fit Vails to cover an internal Poyson, when cunningly presented to the conversation of such as are addicted to curiosity.

E. 3. Reflexion.

REFLEXION.

THe first Christians were excus'd by many, as easily over reach'd by an appearance of Sanctity : and perhaps we may also have reason to excuse some ignorant Women, when we see them admire the countenance of a Hypocrite, that Acts the Reformed Saint : but since we have had the experience of sixteen Ages and more, to assure us that most of the Famous Heresiarches and Antichrists, have begun their pretended Reformatations by Fastings, Almes, and exotique Devotions : Nothing can happen to men of wit and Judgment more absurd, than to cry up such a cheat for a Prophet and though he confidently opposes the Doctrine of the Church, yet to believe that he comes from Heaven, upon the account

account of his seeming Pious Works, and long Prayer, accompanied with a reformed countenance and an affected behaviour, is a foul mistake.

Ne credideris ei. 'Tis Solomon tells you that whosoever undertakes to discuss Divine Mysteries, were he a new *Helis*, lately come from the Grotts of Austerities, or as St. Paul says, *an Angel descended from Heaven*, or according to St. Cyprian, *a Martyr extended upon the Wheel, and suffering for the Name of JESUS*. If from this very posture he declares a Doctrine contradicting the Judgment of the Church, he is an Apostate and Reprobate, and to adhere to him is to be guilty of the same sins. He is damn'd though dying like a Saint, and you also by giving credit to this pretended Martyr. *Si occisus pro nomine Christi, fuerit ab unitate divisus, coronari in morte non* Nec per-
veniet ad
Christi
pr mia
qui relin-
quit Eccle-
siam Chri-

non poterit. He that believes not the Church, is out of the Church, and who dies out of the Church, though in the hands of Tyrants, is not in Number of the Predestinate, and has no share with the E-

De unitate
St. Aug.

lect. *Alienus est, prophanus est, hostis est, habere non potest Deum patrem, qui Ecclesiam non habuit matrem.*

In a word, *Filimi*, says the wise Man, *sic lactauerint peccatores, ne acquiescas eis.* What whiteness soever, or sweetness you finde in the Milk, take heed thereof, if it come from infected hands.

It would certainly appear a desperate madness, if by these and other cautions dissuaded, you should still have a desire to be tasting, in spite of those charitable admonitions you have receiv'd : yet this extravagant fancy and a proud Devil often prevail. As soon as the Church discovers the Poyson,

son, and gives charitable warning to avoid it, and abhor those that teach it, yet by this very Prohibition they are attracted, even to pursue it as a precious Piece, worthy to be known and maintained in spite of the opposers.

I conjure you earnestly not to be of this Number, and though a young Man as you are, it is high time to be wise, and since you Judge it convenient to entertain your thoughts with the Science of Saints, and are willing to deliver your sense as well in private Conversation as in the Schools. Have a particular regard to the dignity of your Soul, fram'd to the image of the Wisdom and Sanctity of God.

Do not so shamefully betray it, as in lieu of the Gospel and solid Philosophy, to take up all the trivial novelties invented by fools and mad Men.

X. MAXIM.

*Qui ambulat simpliciter ambulat
confidenter, qui autem de-
pravat vias suas manifestus
erit. Proverb. 10.*

PARAPHRASE.

HE that marches simply
and advances in a right
line, marches securely, but he
that reels and falters in his
gate, shall be discover'd. By
hiding his craft, he hides not
himself. Those that cheat and
dissemble, ever carry with
them the Character of their
Genius. The outside of a
Traytor is sufficient Discove-
ry. Life is found in the pub-
lick ways of Justice and fide-
lity, but the hidden by-paths
lead to Death and destru-
ction.

In semitis
justitiæ
vita, iter
autem de-
vium ducit
ad mortem

Reflexion.

REFLEXION.

TAKE a care not to engage in those by-paths nor to be misled by the conversation of such as love dark and obscure ways, clear your Spirit totally from all craft, dissimulation, and lying. Carry no Vail over your Heart, and be not engaged in such dangerous Intrigues, or criminal factions that stand in need of a shelter.

Be well pleas'd that nothing hides you from the view of the World : and remember that all exquisite things, can have no greater advantage in the Judgment and esteem of Men, than by a fair appearance. If there be a real Beauty in that Soul of yours, it cannot have too much day-light, and you may be assur'd, the more you have of freedom and sincerity, the more you will gain of affection.

*Counsels of Wisdom for the
fection and respect.*

It is true that silence is necessary in many occasions, but still you ought to be sincere and affable you may reserve some thoughts to your self, but never disguise them. There are ways of silence and keeping a secret, without inclosing your Heart, and to be discreet without being morose. To hide truths without the shelter of a lye. To be faithfull to his Friend without deceiving others, or betraying his Conscience. In fine it is a great means to succeed in ^e World, to have the Reputation of saying nothing that is false, or ought to be a secret.

XI. MAXIM.

*Sapiens timet & declinat a Ma-
lo: stultus Transilit, & con-
fidit. Proverb. 14.*

PARAPHRASE.

IN troublesome and difficult
affairs the wise man is just-
ly apprehensive. He avoids
the ill by diverting his ^{course} ~~work~~,
and taking a more secure way.
He that is rash marches on
without fear, and ~~and~~ falls
without relief.

REFLEXION.

IT is true that when diffi-
culties occur, if by courage
they may be overcome, it is
a glorious and short way: but
by temerity to perish in the
attempt, is as great a shame.
A wise Man ought to know,
that in encounters of difficul-
ty, there is more than one
way,

way, and one Time to be chosen. A man may be drownd one day in a small Brook, and the morrow after pass over dry-foot. Truly it is an exquisite Science for the conduct of affairs, to know when to stop and when to advance.

XII. MAXIM.

*Astutus omnia agit cum consilio,
qui autem fatuus est aperiet
stultitiam. Proverb. 13.*

THE chiefeſt principle that we can draw from natural and ſupernatural Wiſdom is, in our affairs frequently to confer with judicious Friends. As long as Paſſion keeps our Eyes fixt upon the Object we aim at, we never diſcern the conſequences, nor with what difficulties we are environd. But the neceſſity of faithfull and clear ſighted Friends, will ſoon appear to afford

afford us Light in our obscure and weighty affairs.

REFLEXION.

WHen folly and Pride have possess'd a great wit, this unfortunate Man is in that State, that he can neither ask Counsel nor admit it when it is given. A wise man undertakes nothing but by the advice of Friends, debating his business with such as are judicious, & his Maxim is that in all occasions of deliberation, when others are wanting, it is safer to debate the matter with an ignorant & simple man than only to rely upon his own opinion.

A wise Man makes his benefit of what he hears. 'Tis an error also, only to confide in the Judgment of Persons of great Reputation. A witty Man hearkens to what the ordinary People say, and does not think his time lost in giving ear to their debates, and by a strange secret of Nature, he

he can draw from their words some glimering of Light, and from many small Lights sufficient day Light to conduct his designe.

Innocens
credit om-
ni verbo,
astutus
considerat.

Men are usually wise in giving Ear to Counsels, but not always in following them. To pursue them without consideration is not to make the true use of them. 'Tis rather to obey and become a slave to the giver. The usual destiny of weak Judgments, when rais'd by Fortune to some eminent Authority, is to perish by Counsels. The multitude of those they confide in, works with these weak and blinde creatures, the same that a multitude of Physicians doth with a sick man, that is wealthy. How faithfull soever you esteem those intimate Friends, whose sentiments are so welcome to you, have a care to penetrate their intentions. For alas how many chafferers
for

for ill Counsels will soon be found about a Person that has wherewithall to reward them? and how many affairs of this Nature have ruin'd the party and enriched the advisers?

The custom or Maxim of a wise man when Council is given is to receive it in a civil and friendly manner, to examine it by the Rules of prudence, and to execute it as a Master. For by this way he follows rather his own opinion, than theirs who gave it. Good advice doth not altogether belong to the inventor or exposor, but to him that weighs it well & makes a good choice : In fine one of the most prudent dictates of an experienc'd Politician, is to advise with others, about his affairs, and even of those already resolv'd, and to be assur'd that he that esteems himself clear sighted, will soon

Counsels of Wisdom for the
soon become blinde if he
march confidently alone. A
mad man sees nothing because
he is perswaded that in himself
he sees all things. *Va stulti*
recta in Oculis ejus : qui autem
sapiens est audit consilia.

XIII. MAXIM.

Qui mentis est dura, corruet in
Malum. Proverb. 24.

PARAPHRASE.

HE that has a hard inflex-
ible Spirit, and obstinate
in his own opinions, rejects
all Counsels but his own ; not
to be guided by reason and ad-
monitions, not to be gain'd
by fears and threatnings, nor
yet by tears. This Man prob-
ably must sink very low, and
draw others into the Preci-
pice. The extremity of his
misfortune consists in this,
that he mistakes himself for a
wise man, and believes that in
obedience

obedience to his Conscience,
and for the edification of the
World, all must perish and
go to ruine rather than in the
least to vary from his first
word or resolution.

REFLEXION.

Constancy ought justly to
be rankt amongst the
most exquisite perfections of
humane nature. But its Name
and colours give a shelter of-
fence to a natural wilfulness,
and puts that in the number of
Virtues and Heroique Quali-
ties. True constancy does not
consist in a strong resolution
of performing what is advised
out in willing that which rea-
son and Justice require. Ma-
ny designs are really good one
day, and are not so the next :
and it may well happen that
what was yesterday maturely
deliberated will not this day
be executed without folly.

A

A wise man is constant and steady : his Soul is immortal and invariable, but his resolutions are not so. As they are annex'd to the circumstances of Time and Fortune, they are Subject to change by such alterations as reason findes convenient. It is the perfection of a Dial not to move, but if the shadow should not move, the owner would be much disappointed. It is also true that our reason has no advantage above mortal things but as it is firm and constant. Yet it would lose it's very being, and the resemblance it has to the Eternal Wisdom of God, if our resolutions were immoveable.

I have said the word. I am resolv'd. It shall be so. Here is the Wisdom of God, The firmness of the Angels, The folly of Man. Amongst the most ridiculous Fools, are found some pretenders to wit, who intend

to gain credit, to appear amongst those of the first rank, and to become famous Heroes, and this by rendering themselves inexorable.

Upon every new occasion that occurs, we ought to take view of our resolutions, and to consider whether Prudence doth not issue out new Orders, and consequently what alteration ought to be made in the will. From Prudence may happily appear (as a new Order,) to see a multitude of supplicants, and an Ocean of tears, sufficient to penetrate any humane Heart. Constancy and fortitude are not destroy'd by this tenderness. That Gold is still brighter and of more value that has past through the Fire.

Our Noble and immortal Soul is never more Noble, Divine and couragious, than when penetrated by a Just compassion, she receiveth the
Angels

Angels and Saints, either by pardoning an offence, or by waving a resolution, whose severity would produce a publique affliction. The vanity of being esteem'd constant, often costs us dear, and is no better than a misfortune, when by it we get the Reputation of being hard hearted, and without commiseration. *Qui mentis est duræ, corrueit in malum.*

The End of the Second Article



ARTICLE III.

MAXIMS

FOR THE CONDUCT
OF THE HEART AND PASSIONS.

I. MAXIM.

*Cogitatum tuum habe in precep-
tis Altissimi, & ipse dabit ti-
bi cor. Eccl. 6.*

PARAPHRASE.

The choiest Maxim that
can be observ'd in relati-
on to your Heart and Passions,
seriously to consider God,
and apply your self to him by
perfect submission to his
will, rendering him a faithfull
and constant obedience. God
will

will then bestow an heart upon you suitable to his great bounty and power, as he did upon *Solomon* which enlarg'd (beyond the limits of the Ocean) had immensity for its Character.

REFLEXION.

ONe of the shameful & misbecomingst deformities, that by defect of Nature can happen to a Gentleman, is to have a narrow Heart. Those that are in that State are miserable, though ador'd by the World. When the Heart is little, in spite of Fortune the remainder is the same. 'Tis by this that Men are truly valu'd, and by this we conclude, that the more numerous part of a City ought to be term'd the little People, since those that are rais'd above the rest, are known properly by their

*Dedit Deus Salomoni
latitudinem cor-
dis sicut a-
renam
quæ est in
littore
maris.
3. Reg. 4.*

ple and Ornaments. The ancient times afforded Men of high spirit and great valour and such were made Masters of the World who had Hearts as large as the World.

The Heart of these great Men, is that which God bestowed upon them. 'Tis a present from his own hands. 'Tis that you ought to desire and aspire to. At least endeavour to frame your own according to this model, and express by your Actions the lines of it's Character, which as I said consists in a magnanimous and liberal bounty. Take courage. Act nothing to the prejudice of your Conscience and Reputation. Love Honour and observe it's two Laws. To be incorruptible and intrepid.

Let not your Soul be enslav'd by avarice, or the hope of sordid gain. Let the desire of performing your duty be

F the

*Ipse dabit
tibi cor.*

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*Ipse dabit
tibi cor.*

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F the

the only principle of your Actions. Preserve your liberty and endeavour to enjoy that right which properly belongs to God alone. To Act nothing by constraint or for interest. Be so much your self as not to depend upon mortal things, free from your Passions, rais'd as well above the Favours, and accidents of Fortune, as above her threats. Invincible against violence and flattery. But add to this constancy of Spirit, all that you can of sweetness, and the expressions of a serene nature.

Endeavour without any diminishment of your constancy, by love and bounty to gain that property that belongs to Gold, which though the firmest of mettles in it's own nature, yet by the help of Fire becomes capable of all shapes.

Let every Man discover his own humour in you, without finding

finding his imperfections. Accommodate your self to the inclinations of those with whom you converse, to their customs, to their sentiments and affairs. Do not apprehend that you lessen your self by this compliance, and remember, that to appear Noble and possess a high reputation in all Conversations, nothing more conduces than a willingness to comply with the Company and that perform'd with a good Grace.

It is true that the humour of a wise Man ought to be equal, and always the same : But this laudable equality consists in a constant compliance and conformity with the humour of the Company, as you finde it dispos'd by several accidents of this mortal Life and Fortune. Examine what it is that pleases, or what it is that afflicts. Be concern'd in their concerns, as of a common interest,

terest, and by a natural sympathy resent their griefs. Let your Countenance and words be still the Witnesses of this generous conformity. Observe faithfully the Rules of Friendship, and know that the immence largeness of a Noble Soul, requires a continual presence by her cares and thoughts, in what concerns the Justice of Friendship.

'Tis no great Virtue to love Men whose high Fortune, or eminent quality invite you to it: but in loving those that truly love you. Take this from the Sentiments of *Solomon*, and what was justly admir'd in his conduct, that the special amities contracted with Foreign Princes, did not lessen his love to his faithfull Servants, and even to those poor slaves that wrought in the Family, of whose duty and affection he was well perswaded.

He was of opinion that the
love

love of faithfull Servants
could not be justly rewarded
but by the love of their Master,
and that the Heart of a mean
Person who loves his King sin-
cerely, and without interest,
is not of less value than that of
a Heros. He consider'd him-
self as their Father, and one of
his most eminent exploits of
Wisdom and fidelity, was so
to contrive, that no Man
should be admitted into his
Service but who was faithfull,
and none dismiss but well re-
warded. Their condition had
ever a share in his neer con-
cerns, and he was always unsat-
isfied when in his domesticks
he discover' any marks of sor-
row or discontent.

Si est tibi
servus fi-
delis sit
tibi quasi
anima tua.

Beati viri
tui & bea-
ti servi
tui, qui
stant co-
ram te
semper.
3. Reg. 10.

The first and principal af-
fair in the exercise of your Au-
thority, is to gain the good
will and deserve the Love of
those that are to obey you.
What Title soever you carry
of Prince or Lord in the City

or Province you command : your Power and credit will not be great, except you are Master of their Hearts. But note that to be belov'd of the People, your first lesson in loving them, is to love nothing but their Persons, and to seek nothing by your bounty, than the pleasure of obliging them without interest, and the Honour of loving sincerely without farther hopes.

It is an ill Trade to counterfeit Love, and to Act upon the Stage of this World, the person of a Friend by fair words and Comical civilities. By this practice you will ever be disappointed and betray your self. In the art of gaining Hearts, the chief secret consists in loving naturally without cunning, without Reflexion, and even as a Man may say without merit. The Love carries with it a large extent and vigor, than when

mer

merit takes place and nothing pretended but a meer instinct of Nature.

Christian Charity it self is not perfect untill it be transform'd into the Nature of the Charitable Person, and is become his natural inclination and instinct. In fine let clemency be inseparably annex to your Person, and have a share in all your resolutions.

Be severe when it is necessary both in words and Actions : but then make use of another Tongue, and other hands besides your own, let your own hands be reserv'd for the distribution of benefits, and your Tongue to pronounce the Sentences of Mercy and Charity.

Do not reckon them amongst your Enemies, that are cordially afflicted for offending you, and when it is just and necessary to punish a delinquent, give him not time

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(if you can help it) to repent
in your presence, and to have
Recourse to your Mercy, for if
his tears and grief prevail,
you have lost the Justice of
your anger. But still endea-
vour to imitate the Master of
Kings and Judges, that can-
not punish sinners but whilst
they are proud, nor damn
them Eternally but for their
Eternal malice.

II. MAXIM.

*Omni custodia serva cor tuum,
quoniam ab ipso vita procedit.*
Proverb. 4.

PARAPHRASE.

L Et your principal care ap-
pear in preserving your
Heart, in regard it is the chief-
est Fountain of Life. When
that is in disorder the rest must
needs be so. There is nothing
belonging either to your per-
son or Family, that can be hap-
py

Post con-
cupiscenti-
as tuas
non eas, &
a volunta-
te tua a-
vertere.
Eccle. 18.

py when that is in disorder. Be Master of your Passions and disordinate appetites. Yield not to them upon any terms. Mistrust your own will as an Enemy, which seeks nothing but impatient desires, and by irregular inclinations, to raise an intestine War, which will soon produce confusion and despair. Keep all these fast tied up in chains, have an Eye to them as to rebel Prisoners committed to your charge.

REFLEXION.

PAssions are lookt upon as a rare invention of Nature, who by them bestows upon Man an extraordinary force, to Act upon such occasions where fortitude is necessary, either to repell some dangerous evill, or to attain a difficult conquest. A Man is above himself when these invisible Fires are lighted in his

F 5 veins,

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veins, and Acts nothing but
what seems supernatural.

There proceeds from this
warm blood, certain sparkles
with pointed flames like need-
les, which penetrate the
Heart. and by motions not
foreseen, provoke it to attempt
hazardous and dangerous en-
terprises. It runs where vio-
lence directs it without the
least apprehension of difficul-
ty, believing nothing invinci-
ble, nor any thing stronger or
more powerfull than the force
that drives it.

But the misfortune is, that
this interior strength of Man,
is no friend to Man, but rather
appears such a cruel and sedi-
tious Domestique, as if not
tied up and subdued, Man is
lost, and if not kept in subje-
ction man must become it's
slave. Passions annex to the
Heart of Man, by the Eternal
Wisdom of God, are as Lyons
or Horses of great value fitted
for

for the Chariot of a Conqueror.

Whilst our Spirit exempt from crime, not depending on interest, Master of it's own desires, Conqueror of the World, and an image of those immensities belonging to Divine Majesty : comes once to appear in it's right equipage, drawn by these stately Monsters, and guided by them towards Glory and immortality : Nature cannot afford a more Noble spectacle, nor more deserving the contemplation of Angels.

But if during this Triumph, these proud Beasts break their bridles, and forcibly carry away their guides, nothing can appear more sad and disastrous. The whole Triumph is hurried into a Precipice, and the Conqueror so much admired, becomes ridiculous. A sad Example of the weakness of humane Virtues, and
the

the vanity of his pretended greatness. These Passions are from God. but the excess which happens is deriv'd from the sin of the first Man.

The work was pure & Holy, when it first proceeded from the hands of our Creator, but the Fire of Hell has inflam'd it, which our tears cannot extinguish, though we have not ceast to implore his favour from the beginning. This same disaster has lasted now six thousand Years, still in being, and from hence proceed all the mischiefs we are Subject to in this Life.

Corpus.

mortis, ca-

ro peccati.

Our Spirit sent from Heaven into this low World, enters into a House built of Earth, into a Body compos'd of corrupted matter, and of a Mire environ'd with the stings of Death and Sin. The vapours that proceed from this corruption, produce in Man a dark and stormy cloud, and

and cover him with horror and obscurity. Our Passions encompass with this Cloud ; take heat and enflame, break forth like Thunder and Lightning. These violent Flames force the Imagination, and the imagination once surpriz'd, carries away the very thoughts and desires of the Soul.

This immortal Soul, forc'd away with this motion, goes where heat and fury conduct her. She undertakes wild designs, and blindly submits to extravagant opinions, violent appetites, foolish and weak hopes : After these she runs headlong, and stops not, untill she arrives at the height of misery, involv'd in a Labyrinth of crimes and tears.

But the worst is that finding her self in this State, she is ashamed to retire. 'Tis true she fell by weakness and folly, but stops by Pride, overwhelm'd

whelm'd with darkness, replenish'd with errors, sticking in the dirt, loaded with Chains, wilfully fastend to her ill customes and ignorances. In fine she becomes a sad spectacle to Heaven, where the Image of God is seen in so despicable a State.

During the State of Innocency, Passions never mov'd but by the conduct of reason. In the State of Wisdom and Christian Sanctity, the same Passions move not at all but with reason, but in this loose condition of vicious Liberty they gain the upper hand of reason.

This stormy darkness covers a Man totally, and sends it's obscurity into the upper Region. Passions are strong but you are stronger than they. I may justly say of a wise Man, and of all men truly great : that they have in themselves three powerful
aids

aids against these Dòmeftique Enemies. Three benefits Sanctified by Grace, from our Creator. A good nature. Fortitude and Wifdom.

III. MAXIM.

Sortitus sum animam bonam & veni ad corpus incoinqui natum. Sap. 8.

PARAPHRASE.

I Found in my felf (fays *Solomon*) even from my infancy all the perfections of an excellent Nature. They are neither the fruits of my labour nor the gifts of Fortune. God who governs all the accidents of our birth and Life beftowed them upon me. 'Tis the Work of his hands, and a bounty of his love, much Ancienter than I am,

Reflexion.

REFLEXION.

Sortitus
sum ani-
mam bo-
nam.

Veni ad
corpus
coinqui-
natum.

A Fair and exquisite nature is nothing but the excellency and Beauty of a Noble Soul, Communicated to Passions. As the Souls of that eminent rank, enjoy the Nobility and greatness of their Birth, they have when they enter into the Body, a Power to help Nature in the composition of her temperament, and by the impression of their Virtue and sweetness, to frame the imagination and give a just proportion to the Organs. They also impart their qualities, and all they can, both of their Divine Fire, and their Heavenly inclinations, as a mixture to the blood and corrupted Passions, and by this happy mixture, they allay the venom, of that corruption, and the mortal violence of the Distemper which they finde there

there. From these pure Stars, proceed certain influences, which secretly are infus'd, and spread amongst the flames of that violent appetite, correcting what is so very hot in it's fury and irregular in it's motions.

There is to be seen in many persons, such a moderation and meekness, as would make a Man believe they had no stain left, of the Sin of *Adam*. Nothing even in their Passions appears, that is not plausible, nor any thing that does not seem to agree with the Spirit, and even enjoy Spiritual inclinations : which happens because this Divine Spirit, by a priviledge common to all perfect beings : has a secret Power, of which the L'le-stone is but a shadow, to raise from the Earth all that it touches, even to it's own Pole. Passions corrected by the Virtue of a Noble Soul, turn towards Heaven,

Heaven, and aim at nothing but what is honest and laudable. *Vir sapiens fortis est.* The Spirit of a wise Man is strong, because it admits nothing that opposes this Elevation, or refuses to be guided.

IV. MAXIM.

Melior est patiens viro forti; & qui dominatur animo suo, expugnatore urbium. Pro. 6.

PARAPHRASE.

TIs sufficient to make a Man Master of his unreasonably appetites and extravagant desires, if he have a firm resolution to pursue true Honour. This courage and resolution comprehends two Virtues: force and Patience, and these are the two parties composing and distinguishing it from the other perfections of our nature. By the help of force we resist Men, and our Forraign Enemies.

Enemies. By Patience we overcome our Passions & our Domestique Enemies. The Conquerors of Men are admired, & Crown'd upon Earth. But those that Conquer themselves, are Crown'd in Heaven, and 'tis for these that immortal Triumphs and Trophies are prepared.

The force of those is much valu'd and deserves the esteem the World has for them, but the patience of the others though not so much esteem'd by the World, is justly to be prefer'd as much more necessary, and deserving a far greater respect.

The one and the other have ever been plac'd in the first rank of Moral Virtues, and 'tis these that have given the Title of Great to *Constantins*, *Charlemains*, &c. and caus'd the ancient Heroes to be ador'd. But in case you can aspire but to one, make choice of
that

that which the wise have preferred ; and observe amongst your Maxims, the word written upon the banners of Princes, and which all great Souls finde Printed in themselves, as a device that Nature has chosen for them. *Melior est patiens viro forti : & qui dominatur animo suo expugnatore vobium.*

REFLEXION.

TIs a Question what courage is ? Every body agrees, that it is very easy for a Man to be misled, and mistake an apparence for a truth. Many are blamed for putting it in the Number of Feavers, or the heats of corrupted Nature, & to believe that it is nothing else but an inflammation of choler, that unexpectedly takes Fire upon the encounter of some cross object, which heating the Imagination, and troubling the humours of the body, carries away reason, and

and forces a man inconsiderably into danger.

Courage is not in the Number of Passions, it is rather their Master, Nature keeps it in the midst of them, not as a Criminal amongst the guilty, but as a Conquer amongst slaves. To keep them to their work and oblige them to their duty. Their Fires are of a different nature, but they are fitted to it's service, some are perswaded, what we usually call true courage, is a Military Angel, which during combats enters into the Soul of the Heroes, and produces those renowned actions so much admired. Others say it is only an inspiration of that Angel, which fortifies the Heart of soldiers and gives a fierce motion to Armes.

The wise speak more prudently that it is a Spiritual flame, lighted by our Creator, in the highest part of the Soul,

Soul, as a Star in the highest Firmament. A quiet and well regulated flame, sublime, incorruptible, ardent, pure and fertill, always annex't to Heaven, and ever employ'd upon Earth, by an inexhaustable emanation of necessary influences, or the Conservation of rest and the security of the People.

Melior est
patiens vi-
ro forti. But let courage be what you please, do not in the meantime perswade your self that to be couragious, you are obliged to take up Arms, and seek an Enemy in Foreign Countries : Stay where you are and make War with your Passions and as *Solomon* tells you 'tis a secure way to do more than those that handle the Sword.

Et qui do-
minatur a-
nimo suo
expugna-
tore urbi-
um. When you shall pardon injuries, and by a generous patience suffer contempt and calumny, you do much better than he that Fights for Revenge.

venge, and 'tis more Honourable to subdue a violent motion of choller, or to reject those flattering thoughts that invite to sin, than to take Towns and destroy Armies. True greatness consists not in lessening others but in being great your self, and by enjoying an Independent Elevation, above their weakness and miseries.

When you overcome your irregular impatience and resist those motives which provoke you to undertake despicable actions such as derogate from the duty of a Christian, you then give an encrease to your merit : but by conquering Forraign Enemies you receive no growth at all. 'Tis true, the defeat of that Army lessens the Number of Men but adds nothing to the stature of your Body, nor one degree of perfection to your Spirit.

In a word preserve constantly

stantly a great value for patience. I do not advise you to despise force : for though inferior to victorious patience yet I have a great respect for it, and it deserves the admiration that all Ages have had for it, and truly the one and the other in way of perfection ought not to admit a separation, as being the two parts of fortitude, the two halves of the same whole, which separation must need weaken and diminish.

There can be neither courage, Nobility, nor a supreme greatness in a Soul, where these two Virtues are not jointly settl'd. 'Tis by their union alone, that they have the vigour, to invite men to that eminent degree of Heroique Virtue, and to give their actions that Divine lustre, which dazels the Eyes of the World, and obliges all Men to proclaim their worth,

to

to all Ages and Nations.

It is true that it is a Noble object, and justly to be extold by the World, to consider how the courage of a great Prince, who daring in a Battle, incited by this celestial Fire, passes untoucht in the midst of dangers, and breaks in upon an army, where Victory both invites, and conducts him. But there is yet another example to be admired and valu'd, which is to see a Prince environ'd with Triumphs and success, in the midst of all the glorious felicities of this Life, contemn what he enjoys, and visibly declare, both by his modesty and faithfull conduct, that he had rather not only lose all that he is possess'd of, but Empires and Worlds, rather than to commit an Act of injustice.

But to finde the two wonders united, and fix'd in one and the same Conqueror. To

G subdue

subdue the Enemies of the State, and gain a Victory over himself. By combats to improve, both in Wisdom and moderation, and by Victories, in Bounty and Mercy. To Conquer Towns and gain Hearts. To be both the delight and terror of Men. This is undoubtedly the most Glorious object that can be presented to the view of this World.

Abſit ut
fugiamus
ab eis. mo-
riamur in
virtute
noſtra, &
non infe-
ramus cri-
men glo-
rie no-
ſtræ.

1. Machab.
9 v. 10.

The resolution of this true courage is ſum'd up in theſe few words. Rather to dye, than fly before an Army for the fear of Men. Rather to dye, than not to fly, at the view of ſuch dangers, which threaten the Conſcience, and preter the intereſts of ſelf Love, or ſome baſe Paſſion, before his duty and fidelity to God.

If your humour and condition do not invite you to own the firſt : Or rather that your particular profeſſion, for the Laws of the Goſpel, incline you

you to pardon injuries : comfort your self by this Reflexion, that it is a Prince more valiant than *Cæsars*, more enlightned by God than the Prophets, who tells and assures you. *Melior est Patiens viro forti, & qui dominatur animo suo, expugnatore urbium.*

V. MAXIM.

Vapor virtutis Dei, & emanatio claritatis omnipotentis; candor lucis æternæ, speculum Dei Majestatis. Sapi. 7.

PARAPHRASE.

AMongst the perfections of God, that which renders him Eternally quiet in himself, is his Wildom, and from thence he draws that remedy, which he presents unto us, against those troubles and disorders that we feel in ourselves, and which sprung from our infirmity. This su-

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pernatural Wisdom is as it were a vapour of his Virtue, communicated to the Passions of man, and spread in the midst of his corruptions and tumults, to make way for Peace and Sanctity.

This Peace of Saints, makes it's entry by Wisdom, and the design of God is, that there remaining in the Soul, neither trouble nor stain, it becomes a clear Looking-glass, where he may see the outside of his own Divine Beauty, and know himself as he is Eternally known in his *verb. Speculum Majestatis Dei.*

REFLEXION.

A Serene Nature weakens the Passions. Courage awes them, Wisdom by a Miraculous transformation, converts them into Virtues, Sanctifies what in them is criminal, and most opposite to Grace,

*Inclinavi
cor meum
ad facien-
das justifi-
cationes
tuas.*

Grace, by a sweet inclination to obedience. My meaning is, that when the Law makes known to us, the will of our Creator, obliging us to an obedience : Wisdom adds an inclination to this Obligation, and produces in our Heart certain delicious motions, which stir us up, and make our very Passions leap, and advance towards the will of God, with a zeal to Honour and serve him. In a word the Law obliges, Grace assists us, and Wisdom inclines us to observe the Divine Commandments.

Cor me-
um & ca-
ro mea ex-
ultauerunt
in Deum.

As soon as Man is enlightened by this *Aurora*, he finds a satisfaction and repose in the exercises of Justice, and whatsoever is by that propos'd, he has an inclination for it. When reason commands, he by affection submits. His duty is his pleasure, his obedience his Liberty, and his fidelity his hu-

Justitiæ
domini læ-
tificantes
corda.

Justificati-
ones tuæ
exultatio
cordis mei.

mour. His Soul aims at God frankly without deliberation, and undertakes without either contradiction, or the least contest from her Passions. Her Domestique Enemies are not what they were, Wisdom has chang'd the whole Man.

*Sapientia
in animas
Sanctas se
transfert,
& in se
perma-
nens inno-
vat omnia.
Sep. 7.*

This wise Soul entertains great designs, and pursues them: she aspires at immortal Honour. She runs though without motion, she does not properly march, but is carried. The Hearts of blood, and the flames of an ambitious appetite, (heretofore troublesome and rebellious) serve now as slaves to adorn, and attend the Triumph. A Triumph in which is seen, what appears most Divine amongst the powerfull Works of God, at the Creation of the World. A Man in whom all mankind e conspir'd to love Duty and Virtue.

God bestowes Wisdom
Gratis

Gratis upon some, and he will that others gain it by industry, and desert. Many have merited it by Prayer. One of the best means to attain it, is to give diligent Ear to what Wisdom her self teaches, and it is already a hopefull improvement when a Man is guided by her Maxims and instructions.

VI. MAXIM.

Zelus & iracundia minuunt dies, & ante tempus senectam adducit cogitatus, Eccl. 30.

PARAPHRASE.

IF you intend to serve God diligently, and to preserve even to Death your Devotion and innocency : imitate the discreet men in preservation of their Health. Enjoy an interior peace, and let neither business nor Passion disquiet you. Jealousy, choler, hatred, these
G 4 belong

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belong to Man only for the destruction of Virtue, and the shortning of Life. The excess of affection and an over earnest application to any design, though in it self laudable, is no less dangerous. Every thing that is violent of it self urges the Heart to sin, and carries us towards the grave. Nothing but tranquillity is glorious and immortal.

REFLEXION.

TAke a care not to please your self overmuch in any thing, not even in the performance of your duty, or over seriously to ruminate upon any subject, or express an impatient care of what is to be done.

Preserve such a moderation and Power over your self that it justly may be said you manage your affairs by the rule of reason, that you perform
your

your business with inclination and content, and consider the success with indifferency. I do not advise you to be insensible, you cannot be without Passions, and those Passions must be temperate. Your Horses must have mettle in them, and an appetite to run. Coolness is only fit for Counsel. Indifferency is reasoning, and in this consists the Beauty of humane conversation, that there appear a Noble heat in our actions and desires, but still without fury or precipitation.

God does all that is to be done without trouble, and is as the Sun in the Firmament, always employ'd in an infinity of Works, and yet always quiet. Be you here below as the shadow of a Dial. Advance only as your duty calls you. Know what is to be done, by a Person of Quality, that governs a Family, a City, a State,

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State, and regulates the actions of the People. But in the mean time be so reserv'd and wise, that by your modesty and tranquility, it may appear that you are free from trouble and disorder.

VII. MAXIM.

Fatuus statim indicat iram suam : qui autem dissimulat iram, callidus est.

PARAPHRASE.

THE usual indiscretion of Man, is to permit his choler to break out on a sudden. 'Tis the duty of Virtue, to extinguish it, and that of interest to conduct it secretly. The Politician covers it as soon as it appears, but the wise man not only stifles it, but puts a final end to it.

Reflexion.

REFLEXION.

DO you better. Hinder it from ever having a being. For as small a time as this irregular choler has possession of your Spirit, or appears in your Countenance, it is not without both disorder and shame.

The unforeseen motions of choler which are not properly crimes, are still apparent frailties, and though they render not a man guilty, yet are undoubtedly very misbecoming: and since there is an Honour in suppressing them, there is an advantage in not admitting them.

I confess it is glorious to resist and overcome, but when the question is to resist a dangerous Passion, and to Conquer your self, it is more glorious and convenient, not to be assaulted, and nothing within

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within your self to be suspected or destroy'd. You have great reason to apprehend such Triumphs, where you must be the Captive. Prefer a perfect health before costly and pretious remedies. To enjoy a quiet and modest Spirit, rather than to make use of exquisite Maxims against impatience. At least note that those wise Men, who prescribe to cholerique persons, several good instructions whereby to allay their heat if it were in their power to melt Nature, and frame it anew, would afford them but one single advice in these few words. *Make all anew.*

VIII. Maxim.

VIII. MAXIM.

*Spiritum ad irascendum facilem
quis poterit sustinere* Pro. 18.

PARAPHRASE.

WHo is he that can live with a Man, that without provocation is perpetually vext, and subject to frequent accesses of a violent choler? But how can this man support himself, and be content to be continually seen in so shamefull a posture? The worst is that this Disease is incurable, as long as Life lasts, or a fair return to the Spring of Life, by which a new body or a new temperament may be fram'd.

REFLEXION.

AMongst all cholers, that which is most misbecoming a Person of Quality,
and

and most insupportable, is that which requires no fuell, but from it self alone takes Fire, like a stormy exhalation, which immediately sends forth both Thunder and Lightning, and that without the help of any other hand.

There is no society with such men, nor any hope of enjoying quiet and repose, not even when they seem to be in the best posture. That very rest is like the slumber of a sick Prince. A man must be carefull how he whispers, or makes the least noise in his gate, marching with much eare and circumspection, for fear of awaking his Patient.

The strange destiny of Men infected with this ill humour, according to the opinion of Sage Philosophers is, that there is no place in this World in respect of them but what is encompassed with thorns, which continually prick them.

Where

Where the greatest civilities are observ'd, something still displeases. Whatsoever you say or do in way of compliance, is that which offends, and of which they complain : your most obliging words and Actions are Firebrands to inflame their choler you finde them suddainly bereav'd of themselves, and carried away with a furious Passion, because their caprichious humour hath discover'd in your words, or in your Eyes, some equivocal expression, which they will understand in their own sense.

It is confest that every man has his frailties and miseries, severally distributed by corrupt nature. That man is unfortunate that has these for his share. If they belong to you, deplore your condition. I know that some will call these Passions inevitable accidents, or necessary faults, which

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which deserve excuse, and require Commiseration. A great Question. But let us come to the point. We do not complain that you are subject to a Disease that is dangerous, but that in this condition you will live amongst men. 'Tis a great misfortune to have this infection, but it is a sad disaster to infect a City with it, or let this humour break out in all civil Companies.

That which is most inexcusable, is, to finde this humour sometimes appear up n the tribunal of Justice, in the Execution of an Office, where all men are concern'd. Why should this scandalous World daily, be a Witnes of your shame, by discovering those ridiculous and brutal Passions ? either provide a remedy or hide your head. An ancient Authour said well, that the grots which are found amongst the Rocks are fit habitations

tations for Persons of this impetuous cholerick humour. It were better to make a retreat into a solitude, than to acquaint a City or a whole Province with these brutal imperfections. Learn what nature suggests, and what a person of Honour is sensible of, that to be insupportable to others is the greatest of Infirmities.

Spiritum ad irascendum facilem quis poterit sustinere?

IX. MAXIM.

Noli querere a Rege Cathedram.
Eccl. 7.

PARAPHRASE.

LEt not ambition have any share in your Heart. Be not shaken with that Winde, nor shamefully to pursue such smoke and vanity, no not to gain an Honourable employment.

When the glory of the
World

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World presents it self to you, or by providence is convey'd unto you, accept it, but be not perswaded to offer your self, or prevent it by sollicitation or bribes, excuse it by this humble and generous answer. That the least preferments when offerd with respect deserve to be accepted, but with all that the great ones are not worth the care & pains of soliciting, and truly in respect of Honour, that man ceases to merit, when he demands what he thinks he has merited.

Noli qu-
rere a Re-
ge cathe-
dram ho-
noris.

REFLEXION.

Indecens
est stulto
Gloria-
Prov. 26.

Ambition agrees not well with Wisdom. But Honour shoves very ill with folly. In case you are a Man disorder'd in your conduct, and of no Exemplar Life, avoid Honour, and in case your Prince obliges you to ask some favour,

favour, do not imitate that famous Fool, who desir'd him not to stand betwixt him and the Sun. Ask rather to be left in your own obscurity.

Consider as well the employments mention'd to you by your Friends, as those which ambition invite you to, as your misfortune and confusion, if your abilities and parts do not correspond. Nothing more misbecoming and mean, than Glory, when possess'd without grace and merit. To a Man truly despicable, all dignities, all humane honours give no other growth, but that of shame.

Our shape is not by it at all improv'd, but our defects easily discover'd. Miters & Crowns do not raise a man : he is still little if not supported by Virtue.

You are displeas'd when honour'd in the way of raille-ry, but you have reason to be
more,

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more, if it were in good earnest, when the merit is wanting, do not in this case permit your self to be rais'd, lest those that see you settl'd in a Chair of Honour, vaunt that as well as *Solomon* they have seen the horridest spectacle under the Sun. *Malum quod vidi sub sole, positum stultum in dignitate sublimi.* A fool plac'd in high Authority.

X. MAXIM.

*Tristitiam non des anime tue,
& non affligas te metipsum in
consilio tuo.*

PARAPHRASE.

LOade not your spirit with fears. Banish sadness. This sadness hath been the death of many Men, and it serves for nothing but to augment the pains of this Life, and to change shadows and appearances into real & immortal evils.
Reflexion.

REFLEXION.

When there happens a cross encounter, consult your reason and deliberate without disturbance and trouble. Let your Reflexions afford you light, but not consume you. Let your business employ your minde but not afflict it. Let not what is given for an employment, become a punishment.

Ad speciosa tormenta alligatus sub ingenti titulo. Seneca.

In the conduct of your designs, consider with patience the wants that arise by casualty of Fortune, and those that proceed from your self, and believe that you have discharged the part of a wise and able man, If you learn by the experience of ten faults, happily to conduct your affair, and perform one perfect Action. Do not despair if it miscarries, but rather make a benefit of the miscarriage. 'Tis an excellent

cellent remedy to free your minde from trouble in the administration of your charge, and to keep your Passions in order, often to raise your thoughts towards God, and to become familiar with him, by perpetual addresses in a dutifull and respectfull confidence. For though he knows all, and more than you know in these very affairs, and considers your trouble and the difficulties that encompass an make you irresolute, he is pleas'd to learn them from your own mouth. 'Tis the secrets of the Heart that are due to his Love. Approach with confidence, without fear, and remember, that even in your Closet, or where you are most alone, his care extends particularly to your preservation and his Divine providence has a special Eye to your concerns.

Quando
Deus se-
creto erat
in taber-
naculo
meo :
quando
omnipo-
tens erat
mecum.
Iob.

He is there for your consolation

lation, and to shew you the true State of your affairs, of your Family, of your Office, and also of your Conscience. Impart unto him freely and sincerely what you know. Lay open your Heart, let him see those interior afflictions, and all the motions of your thoughts which spring either from fear or sadness. *Vide Domine quoniam tribulor.* Behold me O God lost and sunk in a Sea of griefs. You see my condition, and love me. You give Ear to my sighs, and methinks I see my remedy upon your Lips. Speak and comfort me do not at least refuse a look, and to let that Virtue proceed from your Eyes, which relieves the afflicted from the grave, and gives Life and strength to the weak.

He is not displeased, that during these miseries you make use of creatures for your relief ; but when they want
either

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either Power, or Will to relieve you, he is pleas'd you should express your sentiments to him, and acknowledge the weakness and ingratitude of the World. *Verbosi amici mei.* My Friends have only words, 'tis to you dear Savior, that I will make known my afflictions, and direct my tears. *Ad deum stillat oculus meus.* He has from his bounty, an inclination to afford those consolations you require, but will be as it were constrain'd by humble Prayers, such as will not leave him a liberty to refuse.

XI. MAXIM.

Averte faciem tuam a muliere compta. Eccl. 5.

PARAPHRASE.

GIVE no entry to this obscene Love, neither in your Spirit nor in your Eyes.
Avert

Avert your sight from a Woman that allures, and fix not your view upon a Beauty that approaches with an intention to put out your Eyes, and to bereave you of the hope of ever enjoying, the only Sovereign and infinite Beauty.

REFLEXION.

There is nothing more to be apprehended than the alluring caresses of a malicious Woman. Fear both her approach, and civilities. Her voice, her eyes, her hands. There is nothing pleasing but what is mortal. Her very instinct knows well how to make Arms and Arrows of all that belongs to her.

*Custodi te
a muliere
blanda, &
a lingua
extranea,
& ne capi-
aris nuti-
bus illius.*

What seems little in it self, is in her a dangerous Power. A cast of an Eye overcomes, a single hair attracts. 'Tis to little purpose to run away after you have once taken a
H view

view: because you will not run far enough. Be not cheated with her deceitfull flatteries.

Ne attendas fallaciam mulieris : favus enim distillans labia ejus; Novissima autem illius amara quasi absinthium.

Her words are like a dew, that flowes from her lips, and pierces gently into your heart, but will soon turn into such a Poyson, as will tear your vitralls : her beginnings are as honey, sweet and pleasant, but the end will prove more bitter than Wormwood or Gall.

What comes from her Tongue is a dangerous snare. There is much of attractive both in her Discourse and countenance ; but it is all like a Comet, which appears as a fore runner of mischief. Begin to fear as soon as you see her, or be assur'd it will cost you tears.

Vix inferi domus ejus penetrantes in inferiora mortis.

Those attractives so easily discern'd in her countenance, are the beams of the true Sun. Their Original is the Beauty of God. Go on that side, and take

take your view right : Though in the outward part, nothing appears but dirt and filth, despair, and fears. Take heed how you run, and pursue so fatal a destiny, that hurries you away into an inevitable ruine.

Many before you have fallen into the same Precipice, and it is from the depth of that bottomless Pit, that we hear those lamentable cries, which have lasted now this six Thousand Years, and repeat those sad words of unfortunate *Solomon* : *Vanitas & afflictio Spiritus*. Illusions, Treacheries, false Beauties, real sins, pleasant Dreams, but truths of an Eternal Repentance.

The Wisdom of our Creator hath shewed us a Master-piece in framing both their Spirit and countenance : But to take a secure Survey of both, we must either appeal to the Age of Innocency,

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or expect the day of Glory
and Immortality.

XII. MAXIM.

Homo sapiens attendit ab Inertia. Eccl. 18.

PARAPHRASE.

ONe of the usual remedies to preserve our Passions in good Order, is employment. A wise man is never idle; When he wants work he thinks of what he has done, and takes a review of his former actions.

REFLEXION.

THe covetous Man thinks of gain. The ambitious of meriting Honour. The wise man to get employment, endeavours by one Work to gain another, and to be furnished with care and business, which are really the necessary provisions

provisions for this Life.

A Man had better want food than employment. He that wants the one or the other must perish. The difference consists in this, that by hunger a man dies quickly, and without disgrace, but by idleness slowly and with contempt. The worst is that this slothfull humour, is more prejudicial than Death, and corrupts in us what is most incorruptible and Divine. The clearness of wit, the goodness of nature, the force of courage, and the purity of Conscience. These hold much of the nature of Fire, and can neither last, nor be preserv'd, but by motion and action. To make them immoveable is to extinguish them : and this is done by idleness, which by a criminal repose destroys more than time by all it's motions and agitations.

Time has effected nothing
H 3 against

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against the Sun in six Thousand Years. One day of idleness is sufficient to destroy it. An hour or less is enough to ruine the innocency and fidelity of a Soul, that not all the severity of Tyrants, nor the flattery of Worldly pleasures, could taint in several Years. This lazy repose is the Original of evils. Mortal herbs, venomous Beasts, corruption and filth, Plague and Famine, are all caus'd by a slothfull immobility of the Elements. We never apparently discover sins, ignorances, follies, and despairs, but in those Souls that have little else to do, but to vex themselves : and we shall finde that true, which a wise Philosopher heretofore deliver'd ; that to cast an infinite and Eternal affliction upon a man, there needs no other hell but a perpetual sloth and idleness.



ARTICLE IV.

MAXIMS

FOR THE CONDUCT
OF THE TONGUE.

I. MAXIM.

*Responsio mollis frangit iram,
sermo durus suscitatur furorem.*
Proverb. 15.

PARAPHRASE.

TIs not the Sword that
corrects anger, but a
sweet and humble reply.
When one man begins to
scold we do the like, nay we
make use of injuries, threat-
nings, and violent Language,
to stop his mouth ; not re-
flecting

flecting that a sweet and civil answer would undoubtedly do the business.

A mild, discreet and eloquent Tongue is the Tree of Life in all conversations. Every man finds his comfort and remedy there, in what concerns both his outward and interiour grievances, since it heals the very wounds of the Soul. A rash Tongue is a dangerous weapon, which by inconsiderate words, pierces the very Heart with mortal wounds.

Lingua placibilis lig-
num vitæ: quæ au-
tem immoderata est,
conteret Spiritum.
Pro. 15.

REFLEXION.

THere is nothing so generally practis'd as speaking, or a friendly conversation, nor any thing less known or more imperfectly performed. We begin this Trade from our Cradle, and at sixty yeers Old, we are not at all advanced. By our study and practice

practice we rather forget than improve, and the longer we live our faults become more dangerous and inexcusable.

Some pretend to illustrate this Art by precepts. There may be many Scholars but few proficient. The Masters write well but guide not their Tongue by their precepts. Their rules are strong, but their practice is weak. No Art produces better precepts and worse examples than that of a civil and discreet Conversation.

If you cannot attain to that perfection, of being in the number of those great men, that charm the World with their quaint and civil conversation, be not reckoned amongst such as by their impertinences do become insupportable.

In this number are justly esteem'd those, whose Science consists in knowing what is amiss in every Family, and

*Odibilis
qui procer
est ad lo-
quendum.
Eccl. 20.*

in every particular person, which they are willing to publish upon all occasions. Bold detractors, impudent in their replies, and abounding in scurrilous words and expressions. A man must be very wary that can avoid this conversation, and more in having nothing to do with them : but the perfection consists in this, so to handle the matter that they may be afraid to do those things in your presence.

Beatus qui
tactus est
a lingua
nequam
Eccl. 28.

Your great and lowd talkers as well men as women, deserve to be put in the same rank, who have perpetually their mouth open, and whose conversation is much like that of *Anaximenes* the Philosopher, a torrent of words, and scarce a drop of good sense. Let the World see that you are better breed, and more reserv'd. Permit others to speak freely in their turn, and let them

Terribilis
est in civi-
tate homo
linguosus.

Verborum
flumen,
mentis
guttam.

them see that you can hear as well as speak, and not like that Philosopher, who instead of two Ears, had three Tongues for his share.

In the same Category may be put such ridiculous persons, who will neither entertain, or admit any other discourse but of their own wonderfull achievements, and think all men ignorant, that are not acquainted with their adventures : and this story must be so often repeated, that it grows odious to the Company.

I must confess that modest and witty railery is as it were the Soul of Discourse, which soon becomes insipid and dull, when there is no subject of mirth. But too much of this Soul is worse than none at all, because much moderation and discretion are necessary to avoid the excess.

**Meddle not at with this jee-
ring**

ring humour if your parts are not fitted for it, and well acquainted with the method of railery : which is best learn'd from brute Beasts, who whilst they play by way of divertisement, and seem to fight, do with so much dexterity manage their Feet and Teeth, that the skin is not so much as touch'd.

Quæ autem immoderata est contentet Spiritum.

Men of great Wit & of a serene nature, can mix respect with familiarity, seasoning their ingenious replies with such a touch of friendship, that pride and choler may not suggest disobliging words.

Their Science reacheth yet farther ; they can preserve the same respect even with reproaches and threatnings. A wise man can speak like a Master to his Servant, without either contempt or sower Language, or like a Judge to a criminal, laying open his offences in severe terms, without

out any loss of respect to his person. He blames only what his liberty and will are guilty of, without mentioning any particular to the prejudice of nature or Fortune.

We owe one another an inviolable respect, & must not refuse to the poor and to Children what Justice obliges as due to Stones, and Marble, when they carry a shadow of resemblance to God and his Saints : and since we enjoy in our Souls the image of the Divinity, it is a kinde of Sacrilege to despise one another.

This cursed inclination which we have of undervaluing Men, is a rage deriv'd from the Devil, with the same venom which he infus'd into mankind in it's first corruption.

If we were in a constant condition of paying the respect we owe, nothing could occur in our conversation but
celestial

celestial sweetness, and such a familiarity as would put us in a true State of quiet and tranquillity. This mutual disrespect produces a kinde of War in Families, which in the real cause of many miseries and misfortunes.

II. MAXIM.

Sapiens in verbis seipsum amabilem facit. Eccl. 20.

PARAPHRASE.

Words are the Picture of the Soul. 'Tis they that declare what she intends. This Spiritual substance is best discern'd upon the Tongue. When the Soul has utter'd several things, it is not necessary that she speak of her self. When we hear her discourse we know what she is.

Reflexion.

REFLEXION.

THE way of establishing friendship depends much upon the conduct of the Tongue. To speak quietly and not too much, to speak freely without constraint. To entertain grave and solid Discourse when occasion serves. To manage worthily important and serious Subjects. To submit when it is convenient. To laugh with those that are merry, still deserving an honest decency. To know how to mix praises and real civilities with raillery, and not in jest to urge others beyond the terms of honour and courtesy. Let nothing come from you but what is modest sincere and perform'd with a good grace.

*In verbis
seipsum
amabilem
facit.*

This is the method of gaining hearts, as they ought to be gain'd, to wit, by good words, which are the best
Picture

Picture of a well fram'd Soul.
 Good Offices win but seldom.
 Presents and gifts prevail
 much with the eyes, but to
 love, and be belov'd, is the
 effect of a civil conference and
 Society. 'Tis the effect of pru-
 dent and respectfull words,
 to produce immortal inclinati-
 ons, and establish those re-
 nowned Friendships, so often
 mentioned in History.

*Sapiens in
 verbis
 producet
 seipsum.*

Great States-men, learned
 and renowned Judges, all the
 wise and able Men of the
 World, owe their Fortune and
 reputation to a knowing dis-
 creet Tongue. The women
 that are most considerable,
 and most admir'd, are not
 those whose exterior features
 prevail, or those who pretend
 to a sharpness of wit. The re-
 putation and credit which
 these gain is soon forgot. A
 perfect friendship is only due
 to such as are modest, well
 advised, and discreet in their
 Language.

If

If it seem an easy thing to govern the Tongue, it is not hard to gain Love and Friendship: and this is but seldom effected, in regard we do not frame our Discourse to the appetite of the auditors, but are still venting our own cross humours, and rendring ourselves insupportable to the Company by rash words, rather than to make use of humble and modest expressions.

We often intrude into good Company to shew our defects, which by discretion we ought to conceal, but because we will be always talking, they must of necessity appear. A Mask is as good an invention against deformity, as silence against folly, and little notice would be taken of fools, if they could be silent.

III. MAXIM.

Sapientia absconsa, & Thesaurus invisus, quæ utilitas in utrisque?

PARAPHRASE.

A Wise man wrongs the Company by his silence. Hidden wealth and a mate Science, are equally unprofitable. But he that can hide his folly is much more to be valu'd, than he that conceals his wisdom.

Melior est
qui celat
insipientiam,
quam
qui abscondit
sapientiam
suam.

REFLEXION.

IT often falls out that witty and knowing men are addicted to silence. This happens sometimes from a melancholy complexion, which affects a solitude, and a desire to entertain himself with his own thoughts, or by a Critical Conscience which suggests unto

unto him the inevitable errors committed in Discourses, which he is willing to decline, and make good the reputation of never speaking but to the purpose. Yet it will still remain a question, who is more to be blam'd he that speaks, or he that indiscreetly holds his peace? In the conduct of the Tongue, we must remember, that the meanest degree of Wisdom consists in knowing how to be silent. The Second in saying little. but the third is most esteem'd, to wit to speak much, without speaking ill or too much.

There is undoubtedly great discretion requir'd in being silent upon some encounters, and to conceal what ought not to be divulg'd, but there is yet more in preventing a suspicion, that by this silence something is omitted, which he intends to conceal. But the main perfection consists in covering

vering this silence with such words, as may hide the very being of a secret, since a secret is like a treasure, half discover'd when known to be conceal'd.

IV. MAXIM.

*Ori tuo facito ostia, & seras ;
& Attende ne forte labaris
in lingua. Eccl. 28.*

PARAPHRASE.

PROvide a door for your mouth. Let your Cabinet and Treasure rather want a Lock than your lips, and be careful that no offensive word unadvisedly slip aside.

*Attende
ne forte
labaris in
lingua.*

Represent to your self by the advice of the prophet, that you are in all Companies, as upon Ice, much concern'd to march warily and slowly. Fear lest your Tongue slip away from you, and your Judgment run along with it. As
many

many undecent, in iscreet,
and rash words as come from
you, are not only so many er-
rors of Judgment, but inju-
ries prejudicial to other men.

REFLEXION.

TO prevent so many frivo-
lous words flowing from
our mouths, 'tis a good ad-
vice, to add a Lock to your
lips : but as they are often
to be open'd, to make room
for Speech, when it is requi-
site, methinks these Locks
will be but of little use. Rash
words are those that first get
out, and because it is conveni-
ent sometimes to speak, it will
be almost impossible to ob-
struct what is ill. Yet if Wis-
dom keep the keys, it may be
possible, whose Office is to be
continuously at the door, to o-
pen and shut as necessity re-
quires. In her absence we must
expect disorders, and we may
well

Ori tuo fa-
cito ostia
& seras.

Lingua
tertia civi-
tates mu-
ratas de-
struxit do-
mus mag-
natorum
effodit.
Eccl. 28.

well say that most of the misfortunes that arise, as well in Cities as private Families, and produce so many tears is because Wisdom has not the conduct of the Tongue.

But when all is well adjusted, there must really appear one of the most grateful things imaginable. A wise Man will speak fluently as men ought to do, without straining or counting his words, and at the same time shall not venture a word that is not warranted by Wisdom and judicious Reflexions.

His Discourse is like a running Water, or a rapid Stream, but yet it has sufficient time to examine, & weigh every drop, not letting anything pass that is not well considered. True it is that the most miraculous promptitude which this World affords, that of an eminent clear wisdom in weighing what he says. For when

where hours may be thought fit to prepare this man's Tongue, less than a minute will serve to digest as well what he is to say, and what reserve, and also to distinguish what is to be said and what conceal'd.

In a word the Sovereign perfection of a man that converses with his equals is, that his expressions be natural without force or restraint, and yet judiciously weigh'd and examin'd.

V. MAXIM.

Qui prius respondet quam audiat, stultum se esse demonstrat.
Proverb. 18.

PARAPHRASE.

HE that answers before he hears, must needs appear a Fool in his reply.

Reflexion.

REFLEXION.

ONe of our usual defects is to speak inconsiderately, because hastily, and one of our greatest disgraces is to unsay what we have rashly said, and one of our most punishable sins is, to shun the shame by not recanting.

A just apprehension of falling into this inconvenience, renders a wise man very circumspect in his Discourse, and willing to make use of this Maxim. Not to avow any thing untill he be fully satisfied that he shall not need to disavow it.

VI. Maxim.

VI. MAXIM.

*Noli esse citatus in lingua tua, &
remissus in operibus tuis.*
Eccl. 4.

PARAPHRASE.

BE not over quick in your words, and slow in your deeds, Speak advisedly, and act resolutely. Promise little and do much.

REFLEXION.

DO not imitate those men that have an outside of goodness. You will seldom finde a more dangerous malice and more deceitfull. They promise according to their humour, which is high, and perform according to their power, which is small and low. In passing our word to serve others, it stands with Wisdom and Prudence to promise
I less

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less than is requir'd, and to perform more than was expected

VII. MAXIM.

Non omni homini cor tuum manifestes. Eccl. 8.

PARAPHRASE.

DEclare not your Judgment, nor open your Heart to the publick World.

REFLEXION.

Endeavour if possible without being seen to know the Hearts of others. Be secret without dissembling. Preserve your thoughts to your self, but cover them not with craft and cunning. When secrecy is necessary, make no use of lying but rather of silence. Aim at a Royal perfection, to wit, an ability of speaking or not speaking : of saying little or saying much.

Keep this Maxim. Be sure to be silent in subjects of importance committed to your charge

charge. A designe once discover'd is little better than defeated. The least prejudice that you can expect from hasty words is, that they will retard the success of what you enterprize. Time will destroy all that is done, and the Tongue all that is to be done. Observe this same Maxim in all things, where a confidence is impos'd, and be faithfull still to your trust.

When you part with your Friends secret, be confident that Friendship, Fidelity, Honesty, Honour, Wisdom, and Justice, have all at the same time left your Soul, and that there is no other difference betwixt you and a brute, but that the beast cannot speak, and you cannot hold your peace.

Your Neighbours sin, cover'd with silence, is a single sin, and prejudicial to him alone when you disclose it, you

raise an infamy upon an innocent Family : an ill Example to Libertines, and a scandal to the Church. What was acted could be term'd but the beginning of a sin : but your Tongue has rais'd it to a height, and it now becomes an infamous crime, with all the marks of a scandalous action. Have a special care not to publish what the Mercy of God would have to be conceal'd.

Do not also lay open what Nature is willing to conceal, such as are those ordinary imperfections, which remain in so ne persons by the defects of Nature in their very birth. If you see them, take no notice of them. It is true that this sort of detractions by way of raillery are welcome to some, but be not so ill natur'd as to take a gust in these things, or entertain a Discourse to the prejudice of an honest

honest man. Take no content in the knowledge of these defects, but an aversion from reporting them, and a horror to Discourse them by way of diversion. Aspire to that happiness which a great Saint attain'd to, who at his Death gave God thanks, that having liv'd sixty years, he did not remember to have spoken a word either to offend or disoblige his Neighbour.

In a word study how to be silent. 'Tis that which *Aristotle* tells us ought to be the industry of Kings, Princes, and all persons of Quality. In one occasion silence is gracefull to persons of that rank, to wit in distributing their favours and bounty by way of gratification. A promis'd reward hath but half the Grace when it comes. It is truly Royal when unexpected. It is much to prevent asking, but it is more to prevent the desire,

and yet more to prevent his own words by acting before he speaks.

VIII. MAXIM.

Fatuus in risu exaltat vocem suam : sapiens autem vix tacite ridebit. Eccl. 21.

PARAPHRASE.

AN indiscreet man laughs aloud. A sober mans mirth may be seen but not hear'd.

REFLEXION.

WE cannot yet justly know what is the object of laughter : but we find that nothing but vice unexpectedly disappointed is that, which wise men are pleas'd with, being never more modest, than when they are merry.

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THE
COUNSELS
OF
WISDOM

THE SECOND PART.

his
ns
ot

CONTAINING THOSE
MAXIMS
OF
SOLOMON;

Which are most Necessary for a
wise Man for his better Conduct
towards Others.





ARTICLE I.

MAXIMS

Necessary for a Wise Man, for
His better Conduct in regard of a wife.

I. MAXIM.

*Mulier bona pars bona, dabitur
viro pro factis bonis. Eccl. 6.*

PARAPHRASE.

A Virtuous Wife is an advantageous share, and a great happiness in this World. 'Tis the first and most precious of all the rewards, God is pleas'd to dispose of in this Life, to such as fear him. Do not so much as hope to gain this by skill or violence, but
I 5 endeavour.

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endeavour by your holy actions and piety to deserve it.

REFLEXION.

Virtuous and prudent Wives are not so scarce as it is generally thought. The rarity and difficulty consist in a good choice, when you are in a disposition to choose, do not rely upon your own prudence, you will never by that attain sufficient light to make a good choice, but by Devotion it may be gain'd. Be not therefore to confident in your own choice, but beg it of God Almighty as a special favour.

When you have such a one, be carefull to preserve her. If you are frowerd and cross with an innocent Woman that loves you, you will not long be Master of that Treasure : for either Death will part you, or which is more to be fear'd, her goodness will dye

dye first and you will survive to undergo the punishment.

II. MAXIM.

Mulieris bonæ beatus vir, numerus enim annorum illius duplex. Eccl. 26.

PARAPHRASE.

HAppy is the Husband of a quiet and obedient Wife. If a man were capable of immortality, this would effect it, howsoever it must needs enlarge his days. A carefull and humble Wife, is the best means to prolong our abode in this World.

REFLEXION.

B*Eatus vir.* God hath comprehended mankind in two species being resolv'd to frame in their Hearts a visible appearance of his adorable felicities. The bond of two is a
Love

Love neither personal, nor in any third, but in God alone, and ought to be immortal betwixt the two that are united.

This cannot last, but by the Grace and Virtue of the beloved object. And to the end it may continue betwixt the Husband and the Wife, God intended that the faces of the one and the other should be the Compendium of created Beauties. That their Souls should be the picture of Divine Beauties, and what is lovely in the whole World, should meet in their Persons.

But sin has disappointed this design, and corrupted the work, it is no more now but misery and confusion, for the Husband of the most discreet and Virtuous Wife in the Town, is not so happy as he that has none at all.

III. MAXIM.

Domus & divitiæ dantur a parentibus : A domino autem proprie uxor prudens. PRO. 19.

PARAPHRASE.

YOUR House, Wealth, and Estate are owing to your Parents. But if you have a good and discreet Wife, you are accountable to God Almighty. as of a gift from his own hand.

The compliance of a Virtuous Wife, preserves a joy in the Heart and countenance of the Husband. Her good and vigilant conduct in what concerns the Family, eases him of trouble and pain. Covetousness cannot make him expect any content comparable to what he enjoys in his chaste Spouse. But if her good Features be accompanied with a pleasing conversation. If this

Species mulieris exhilarat faciem viri & super omnem concupiscentiam superinducit desiderium.

Si est lin-
gua cura-
tionis, &
mitigatio-
nis.

this Woman has a charming Tongue, such a one as can allay the Passions of anger and choler, the Husband must justly be esteemed both rich and Fortunate.

REFLEXION.

THose Women that aspire to this degree of happiness, must reflect that amongst all the means conducing to this end, none so efficacious as sweetness and humility, in regard there is no resistance against these two Virtues, nor hardness which they do not penetrate. Submission and obedience are undoubtedly the just means for Wives to attain a supreme Command in the Family, and even usurp that Power which Nature designs to the Husband.

'Tis the sweetness and modesty of the Wife, that breeds an equality in the Sexes, and
makes

makes the Government of the family become indifferent to one and the other. 'Tis true that God doth apoint this power but to one, but is well pleas'd that Nature should bestow it upon the Man, and the Wife enjoy it by her merit, a Woman that hath no satisfaction but in the will and Command of her Husband, will soon reduce him to that temper, not to command any thing but what is agreeable to the Wife.

Amongst the Truths that are subject to be forgotten, this one is to be noted : That the person of the man was not prefer'd before that of the woman, till sin was committed, and that before this unfortunate accident, there was a perfect equality betwixt the two Sexes, and that in those days of innocency their Life according to the order of the Creator, was a perfect and glorious

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glorious representation of
what is contain'd in the B.
Trinity.

In effect, one of the most
incomprehensible things be-
longing to this mystery, is, that
the Two Persons of the Fa-
ther and Son, infinitely equal
in their greatness and perfe-
ctions, are also the same in
the sovereignty of their Pow-
er, and mutual independency,
though the one is the principle
of the other. But this proceeds
according to the opinion of the
Ancient Fathers, because they
are united by an infinite Love,
as ancient as their own being.
A love totally averse from de-
pendency betwixt those that
love, and love infinitely.

By this it appears, that in
our entercourse here below,
if the Husband could will no-
thing but by Love, and the
Wife act nothing but by the
same motive, though the
Husband be the principle,
their

their ancient and just equality would soon be establish'd in it's first State, even to that degree that there should be no first, no last, no Master, no Mistress, no commandment, no obedience: that all these should be miraculously transform'd into Love, and that amongst the visible objects of this World, nothing should be found to represent the joyes of the Life to come, and of a happy Eternity, than the peace and tranquility of this mortal Life.

IV. MAXIM.

*Ne respicias in mulieris speciem,
& non concupiscas mulierem
in specie. Eccl. 25.*

PARAPHRASE.

IN the choice of a Wife have a greater regard to her Virtue and good qualities, than to her Beauty, Trouble not the

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the repose of your Life with
the contemplation, or enjoyment of a figure fram'd upon
the Sand, nor depend upon
such a toy as is only fit to amuse the Eyes of men.

REFLEXION.

THere is nothing so formidable in a Woman as that which takes up the eyes. A beautifull Face. A proud Soul. The beauty fades. The pride remains.

This Devil of pride will not enter into your Idol untill you have guilt and trim'd it up, neither will he be perswaded to leave it, though you despise it, and grow a weary of the charge. He will dwell there, whether you will or no, and though late, will make you see that, of what you were forewarnd. That a fine Idol requires much incense, to wit many cares and many tears.

The

The worst is, that your Idol wants not a Tongue, wit, nor cunning, and withall a quick expression. It is also confess, that all this is much extold, but it is a Miracle obvious to all men. You will have the resort of many admirers, and she that willingly hears the praises of the wide world, has but a slender humour to dilate and admire yours, nor so much as to take the pains to deck herself up to the best advantage for your company alone.

Add to this the saying of the wise man, that much Wealth is not found in a family where there is great resort and much talk, but where there is much work done and few words.

In the Fables we are told, that heretofore every fine word produced a piece of Gold, but now as well as in the time of *Solomon*. *Ubi verba*

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ba sunt plurima, ibi frequenter
egestas, many words produce
nothing but winde. Silver doth
not grow where the women
sow their fine words, and it
may be said of many others,
what an ancient Father utters
of a certain Lady in his time.
Hujus in ore omnis supplex. All
her Wealth is in her Tongue.

V. MAXIM.

Sit vena tua benedicta, & leta-
re cum muliere adolescentia
tuae. Proverb. 5.

PARAPHRASE.

TO the end your issue may
receive a blessing, and
the Spring of felicities may
flow in your Family, seek not
your content and satisfaction,
but with that woman whom
in your youth you made
choice of for your Wife. Let
her and her Children be your
only delight. Let her conver-
sation

Cerva
charissima-
& gratissi-
mus hin-
nulus in
omni tem-
pore, in a-
more ejus
delectare
jugiter.
Prov. 5.

sation be the charm of your Heart, which daily will discover to you new graces, and new attracts of a good spirit. In fine conform your self to the intention of your Creator, who instituted Marriage, and endeavour if possibly to attain the happiness, that those years which usually weaken and destroy Love, in most Families, may give a growth to yours, and impart such a vigor, as may last till Death makes the separation.

REFLEXION.

TO the end that this conjugal Love may prove constant, it were convenient that her Beauty should remain immortal: and it is very necessary that what she has of immortality be ever fair and amiable. If she has a special care to embellish her Soul, and you the constancy to fix your

your view upon that object,
your satisfaction will remain
as long as Virtue is esteem'd.

VI. MAXIM.

Mulier si primatum habet, contraria est viro suo. Eccl. 29

PARAPHRASE.

That Woman that gains the mastery by an impetuous Spirit, is injurious to her Husband. She never gets the upper hand which she changes not into Tyranny. He cannot be her subject, without being her slave.

REFLEXION.

That women that is fearful is truly to be feared for as soon as you seem to fear her, she becomes terrible. The more the Husband yields in way of compliance, the more she becomes insupportable.

Com

Comply with her in what is fitting, but Govern still as a wise man, that nothing be so welcome to her as the performance of her duty. Preserve still your Authority, but add to it so much kindness, that she may take more content in her obedience than you in commanding. But in case you finde by long experience, that it is impossible to reduce her to embrace what is good, be not by her seduced to what is ill. Chuse rather to part as far as Conscience will permit. Howsoever let not that also be done in Passion. A man can hardly come off, in a business of this Nature without scandal and much noise.

VII. MAXIM.

Non eest caput nequius super caput colubri, & non est ira supra iram Mulieris. Eccl. 25.

PARAPHRASE.

AMongst the heads of animals, none esteem'd more dangerous than that of a *Snake*. Yet that of a Woman is much more to be apprehended, as the most subtle in inventing Treasons, and ways of ruine & perdition. There is more quiet to be had in the company of a *Dragon*, or a *Lyon* than of an ill dispos'd Woman in your House. Wild Beasts may be tam'd, or means us'd to avoid them, but the fury of a scold is inevitable, not to be tamed, appeased, or avoided.

Commora-
ri leoni &
Draconi
placebit,
quam ha-
bitare cum
muliere
nequam. I-
bidem.

Reflexion.

REFLEXION.

IT is most certain that amongst all the disorders caus'd by sin, there is none more fatal and dangerous than what frequently appears in Woman. The designe of God in the State of innocency was, that her Face, Voice, and natural wit should be all compos'd of sweetness, and that of the man should consist in fortitude and Wisdom. That these qualities unite should compleat the felicity of a Family.

Sin has ruin'd his design :
our nature hath contracted
such a corruption as produces
extravagant effects, and chiefly
in Women. The strength
of fumes and vapours. The
weakness of the imagination
and Organs, and in fine a
wilfull blindness of Spirit, procures
many tears from such as

K

are

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are enamour'd, and many dis-
asters to those that are en-
gaged.

In them the *species* of ar-
dent, Light, and vagabond
objects, Govern and move of
themselves. Their imaginati-
on easy and weak pursues
their passions. A proud and
blinde Spirit, approves and
confirms their errors, at last
they are willing to believe
that what passes in their inte-
rior is just and laudable.

Methinks I discern here
something of the ancient ve-
nom of the Serpent, and a
kinde of Possession. That
which we term caprichious
obstinate, and furious, is of-
ten the Devil himself, who
gains a being in the brain, and
without bereaving them to-
tally of Judgment and liber-
ty, causes them to do, all
these extravagant actions.

VIII. Maxim.

VIII. MAXIM.

In medio proximorum ingemiscit vir ejus & audiens suspirat Modicum. Eccl. 25.

PARAPHRASE.

HER unfortunate Husband perpetually afflicted hath little other employment, but to lay open his grief: and his friends can afford him little other consolation, than to bemoane his condition.

REFLEXION.

IT is to little purpose publicly to divulge Domestical differences. It is like a shamefull Disease, not fit to be imparted to a Physician. They that suffer ought to blush as well as those that Act. If the wife be esteemed a light husband, fierce & violent. The hus-

band wrongs himself in divulging it, since he is equally interested to conceal the grief, as to procure a remedy.

Much prudence and fortitude is here requir'd, but the Art consists, in finding out an effectual remedy: such a one as that the patient be not put to the screek. Make a good choice before you conclude, & when you have done, let her neither be your Idol, nor contempt.

Have a special care not to exasperate her by course and severe Language, nor to foment her pride by a base compliance. Let your affection be entire and perfect, but let her not know the bottom of it, and withall conceal her weakness if occasion requires. It is both your duty and interest by degrees to infuse wisdom, but withall remember that you will never effect it by a friendship, that resembles fondness.

Article II.



ARTICLE II.

MAXIMS

FOR THE CONDUCT
OF CHILDREN.

I. MAXIM.

*Nam & ego filius fui patris mei,
tenellus & unigenitus coram
matre mea : & docebat me
atque dicebat : suscipiat ver-
ba mea cor tuum : posside sa-
pientiam. Proverb. 4.*

PARAPHRASE.

I Have formerly been young
says Solomon and a little
Childe, much belov'd by my
Father, and guided by my
Mother, who was very ten-
der

der of me, and kept me still near unto her, to the end I might receive her instructions as well as her kindness. I lost no time even during my play, for whilst I took those Diversifements futable to my Age, she was desirous that I should keep my minde attentive, and my Heart open to hear, because she had ever some good thing to say. Her ordinary Discourse was to this purpose. *My Child, love Wisdom and Virtue above all that this World can afford. The rest is nothing but vanity. That which is truly good will make you a compleat Man, and that which God esteems in you, is a true real greatness. Keep his Law and obey his will. Forget not what you were taught concerning the happiness of being in his good Grace and Favour, lose not that by all the violence imaginable. Fear nothing, for that will preserve you as long as you preserve it.*

Reflexion.

REFLEXION.

NOte that Wisdom produces long inventions from smal things. That there appears a sublime pollicy in the Conduct of a Childe as soon as he parts from the Cradle. Here it is that you will finde profitable and usefull advices, in an inemitable Example.

To have a tender Love for the Childe with much expression of kindness upon all occasions of: and all this without prejudice to the flower of his Age, or eny taint to his innocency and simplicity. To keep him constantly neer her own person without constraint. To preserve in him a fear and a constant love to his duty, without intrenching upon his liberty. To infuse into him such an inclination towards God, as to lean that way wil-

lingly, without constraint or violence.

To handle the matter so that during a familiarity and kindness he lose not the respect due to a parent, nor his Love by correction, nor his time by play. That he be continually learning something in the way of improvement, and that upon all accidents some lesson be propos'd that may conduce to prudence and Piety. That he finde all satisfaction in the presence of his Parents, and though they will not easily permit him to commit a fault, yet he is very unwilling to part from them. To acknowledge that what comes by the way of rebuke proceeds from Love. That his Mother appears to him as amiable in her threatnings, as in her caresses. That all her severities carry with them the marks of a sincere affection, and oblige as much as her
her

her bountifull rewards.

That he is really sensible of his Mothers discontents and considers them as his misfortune: apprehending nothing more than her silence and the sadness of her countenance.

That with his Milk, he sucks in the first sweets of Devotion, and an early impression of this Maxim. That there is on Earth no other felicity than to live by the Laws of Justice and Reason. That these things are Imprinted in his minde by various expressions, with so much address that he is not at all nauseated. That a right time be chosen, whilst he is at play, (his Heart and affection being open) to infuse such a good word, as may remain for his future instruction.

II. MAXIM.

*Qui diligit filium, instanter
erudit. Eccl. 30.*

PARAPHRASE.

HE that truly loves his Son is perpetually instructing him according as his Age and capacity require, regulating by wise and judicious precepts the motions both of body and minde.

REFLEXION.

Begin to apply your mind to the instruction of your Children as soon as they can well bear it, and do not forget that Education must be apply'd early, since corruption and bad inclinations are to come with it.

As small as your Child is, having a Spiritual and Immortal Spul, it is a shame to let

let him live like a Brute : and you put him too late in minde of his Duty, if you stay till reason be fully awake. Whilst nature is soft and flexible, you must endeavour to move, and give the first fo'd to his affections and habirs of what they ought to have in his full Age of strength. Your childe must be doing good before he knows it to be so, and he must be accustom'd to it by obedience, before his Judgment leads him to it, and without knowing what it is, even by the Virtue of a good habit, he may act nothing but what is agreeable to reason and honesty.

Infancy is not without perfection and Virtue. Take care that they be found in your Son. As soon as nature has taught him to speak, and to will, teach him to will and speak as he ought, and that with so much care, that his
outward

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outward actions may not resemble those of an animal.

That is really the happy State of a well bred Childe, whose Passions are subdued and tamed before reason is awake, insomuch as to have nothing at that time to do, but to reign in peace, and enjoy the victory which his Education has attain'd.

III. MAXIM.

Qui docet filium suum, laudabilis in illo, & in medio domesticorum gloriabitur. Eccl. 30.

PARAPHRASE.

THat Father who teaches his Son, and hath care of his Education, will reap the Honour of it and with much satisfaction will see him applauded by his Relations, and esteemed by his Country. A Son Nurs'd by the Mother, and instructed by the Father, will

will probably be a Joy to his Family and a credit to his Country.

REFLEXION.

THe negligence of some, and the affairs of others, have introduced an ill custome of trusting the Education of Children to Masters. Nature intended no such thing when she bestowed Milk and kindness upon the Mother, and gave understanding and Wisdom to the Father. Her design was to accomplish their Glory and fidelity, and to render them Father and Mother of a Son entirely their own, who should own neither his nourishment nor Wisdom but to their Conduct and care. A Mother that parts not from her Childe untill reason takes place. A Father that keeps him under his own Wing untill reason has prevail'd,

vail'd, and that he has attain'd the habit of acting by judgement, and the Love of Honour, and digested the true principles of his paternal instructions. That man alone is completely happy, and deserves the Name of a Father, who not only gives Life to his Childe but Education, Science, and Virtue.

If your Son derives his Virtue from another man he is but half yours, and you have no share in the best of his Actions. He only has from you the power to eat and sleep : but from his Master, that of acting wisely and living like an honest man.

IV. MAXIM.

Qui docet filium, in medio Amicorum gloriabitur. Eccl. 30.

PARAPHRASE.

HE that breeds his Son carefully, works as well for others as for himself. He may brag amongst his Relations and Neighbours, that by being a good Father, he is to them a good Friend, in that he leaves them such a Successor and Heir, as will eternize their Friendship, & revive the good examples of the Family.

REFLEXION.

That man has no plentiful Estate who hath not wherewithall to provide for his Children, but he is less stored with Virtue, that leaves not such an Heir, as may make good the worthy steps of his Ancestors. If

If you aspire to immortality and are touch'd with a laudable desire of attaining it : Take care that those eminent and precious goods which you enjoy, may remain every thing in it's proper place, towards the fruition of immortality and Glory. Your Soul in Heaven. Your Virtue in the Heart of your posterity. Your Reputation and credit in the memory of your Friends, and last of all your mony in the Treasury of God, in the hands of the poor. But take notice that Virtue is not to be disposed of as other goods by saying *I bequeath*. 'Tis to little purpose to mention this at the hour of Death and recommend to those that frame your Will, *I bequeath to my Son my Devotion and Wisdom*. By this your Son will not be at all improv'd. If you have a design to see him enjoy these goods: take care whilst you live, and are
in

in perfect health, to put him in possession, by laying before his Eyes good ezamples, such as may appear amiable, and much to be prefer'd before all the perishable Wealth and Glory of this World.

V. MAXIM.

Equus indominitus evadit durus, & filius remissus evadit princeps. Eccl. 30.

PARAPHRASE.

A Colt long neglected is hard to be tamed. A youth that has taken his swing, without rebuke or Chastisement becomes incorrigible.

REFLEXION.

DO not expect that your Child should commit a heinous crime before you give him correction. Malice growes with

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with Age, and at last arrives
at such a height, that Chastise-
ment is not only ineffectual
but dangerous.

Do not stay till his want of
Devotion becomes a Sacri-
ledge, or his little anger be
turn'd into fury, or till he de-
signs Treason or Parricide.
Punish him whilst it may be
done with your credit, and
his benefit : with a special
care to prevent, that he fall
not into the hands of those,
that must inflict Death,
which will infallibly conclude
the loss of your Honour, the
ruine of your Family, and the
disgrace of your posterity.

VI. Maxim.

VI. MAXIM.

*Lacta filium tuum & parentem
te faciet, lude cum illo & con-
tristabit te, Eccl. 30.*

PARAPHRASE.

IF you treat your Son only with kisses and caresses. If at Fifteen and sixteen years Old, you will be always giving him Milk, he will render you Gall for your Milk and oblige you as much to fear him, as you have lov'd him. If you play with him, you will be a looser, and your familiarity may perchance be rewarded with such a contempt as to endanger your Life.

REFLEXION.

CHildren usually arrive at that Age where there is no more use of Milk, nor much familiarity.

familiarity. Love must never be wanting ; but at that Age let your Son only guess that it is there, but not know it. Preserve such a gravity and silence as may both correct what is amiss and applaud what is well done.

Be not wanting to your Childe in praises nor corrections, but endeavour if possible that both the one and the other be confin'd to the Eyes. When he has committed a fault let your countenance be his only punishment, and when he hath done well, let him also finde it there. Approve what is well done either without words, or with very few, and let your applause concerning his behaviour, not much exceed your wonted silence.

VII. MAXIM.

*Ne corrideas illi, ne doleas : &
in novissimo dentes tui obstu-
pescent. Eccl. 30.*

PARAPHRASE.

DO not gaud with your Son, if you have no minde hereafter to cry. If you hold not the hook continually in your hand, to cut off the looie branches, and what is prejudicial, you will gather sower Grapes, and such as will set your Teeth an edge, and produce sad effects in your Old Age.

REFLEXION.

THree things must needs make you lose your Authority with your Son. Too much gauding and familiarity. To suffer and countenance his faults. To give him ill example

ample by permitting your own weakness and Passions to appear.

These three indiscretions abate much of the respect due to a Father, and in fine procure a contempt. Avoid them with all imaginable care, for as soon as you finde your Authority lost, you may be sure your Son is also lost. In a word, do not make an Idol of him, and take heed of following the fatall steps of some Fathers, that first make their Children Fools by Education, and afterwards Judges and Magistrates, by force of money and credit.

VIII. MAXIM.

Curva cervicem ejus in juventute, ne forte induret, & non credat tibi. Eccl. 30.

PARAPHRASE.

BOw the neck of his youth. Tame his Pride, force his Rebellious Spirit as much as you can, to Obedience and Duty. Fail not to correct when occasion requires, least his Heart grow hard in evil, and his perverse Nature inflexible. If not, you will have both the shame and displeasure, of finding him in that State, meerly by your own neglect.

REFLEXION.

Howsoever in this very way of taming youth, exempt your self from choler. Correction does wonders against

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gainst a licentious and incor-
rigible youth, but choler mixt
with that excellent remedy,
is a very Poyson. If in this case
you make use of both, your
Son will rather be ruin'd than
cur'd.

Learn the Art of being se-
vere and considerable with-
out Passion. Of being just and
entire without being violent.
Find out the way in this case
of putting on the countenance
of a severe Judge, and yet con-
serve the tender Heart of a Fa-
ther.

IX. MAXIM.

*Filio, Mulieri, & fratri non
des potestatem in vita tua. Et
non ded eris illis posseionem,
ne forte pæniteat te. Eccl. 33.*

PARAPHRASE.

AS long as you live in this
World, put not your self
under the power of those
whom

whom you ought to Conduct,
neither of your Wife, your
Children, nor your Friends.
Preserve the Authority that
God has given you, and the
free disposition of your goods,
without a trust in any man,
for fear that instead of com-
fort and ease which you are
to expect, you fall not under
their contempt, and make
those ungratefull and cruel,
whom your liberality and
goodness should render grate-
full and wise.

REFLEXION.

When you shall have
distributed what you
have amongst your Children,
they will easily be perswaded
they owe you nothing : and
when your hands are empty,
your presence will not be very
gratefull. Be not perswaded
upon any motive to alter this
resolution : for it is much bet-
L ter

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ter to see your Children have
a constant dependency upon
your bounty than for you to
depend upon their Justice and
gratitude. Let them have al
ways need of you, and occa
sion to hope, but by no means
to have need of them. Dur
ing your Life, shew them your
hands but part with nothing
till Death makes the separa
ration.

I. Maxim



ARTICLE III.

MAXIMS

FOR THE CONDUCT
OF SERVANTS.

I. MAXIM.

*Fugum & lorum curvant col-
lum durum & servum incli-
nant operationes assidue.
Eccl. 33.*

PARAPHRASE.

A Weighty Yoak hangs
heavy upon a proud and
stiff neck. Daily work makes
the Servant humble, and
breeds in him an inclination
to perform his duty.

Let your Servant never be
L 2 without

Mitte illum in operationem ne vacet, multam enim malitiam docuit otiositas.

without employment, for idleness is a Mistress: in the School of malice. 'Tis she that prescribes in most Houses, and makes them all cunning, that are at leisure and want employment. If you give your Servant work, he will give you ease, if you spare him he will finde you work. When he has nothing to do, he thinks of doing ill, & the **more** he has of liberty, the more he aims at it.

REFLEXION.

Operatur in disciplina, & querit requiescere laxam animum illi, & querit libertatem.

DO not hire a Servant if you have no employment for him. One quarter of an hour of idleness added to another is sufficient time for a Servant that does nothing, to take up a resolution never to work at all, and this will teach you that the Master that keeps an idle Servant is in danger of nourishing a Traytor or a Thief.

II. Maxim.

II. MAXIM.

*Panis & disciplina, & opus
servo. Eccl. 33.*

PARAPHRASE.

THree things your Servant must not want. Bread, Work, and Instruction.

REFLEXION.

BRead because it is his due. Work in regard his condition requires it. Correction and instruction as belongeth to your interest. Without a remonstrance, he will never amend his faults, without work, he will be still committing new and greater. Without Bread he will soon persuade himself that theft is lawfull.

In a word whilst by your neglect wholesome Instructi-

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ons and Corrections are want-
ing ; by your remifness no
good employment, and by
your covetousness neither
well fed nor paid, they may
well pafs for thieves or worfe
that are found in this condi-
tion.

III. MAXIM.

*Si non obedierit, curva illum
compedibus; verum sine judicio
facias nihil.*

PARAPHRASE.

WHen he refuses to obey
punish him severely,
but not in Passion. Rash and
inconsiderate word sand acti-
ons, do not correct but rather
pervert, and render the Ma-
ster as guilty as the Servant.

Reflexion

REFLEXION.

PArt with your Servant as soon as you finde him incorrigible, and believe that it is much better to be quit a Month sooner, than to spend the same time in disorder and impatience. But in case you finde hopes of amendment, distinguish the faults of lassiness or ignorance, from those of malice, and in performing this, much circumspection is requir'd. An exquisite way to be well serv'd, and much fear'd, is to be serious with your Domestiques, making use of few words. Gain an exact knowledge of what they do, but let them not be acquainted with your intentions and designs, since their respect will ever be futable to your moderation and temper. Idols were heretofore, ador'd, because their Statues resembled

L 4 men

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men that had open eyes, but
no words. That Master that
sees all, and says little, is re-
spected as a God. His Servants
tremble without a threat, and
the very apprehension of his
severity keeps all in good
order.

IV. MAXIM.

*Si est tibi servus fidelis, sit tibi
quasi anima tua : quasi fra-
trem sic eum tracta.* Eccl. 33.

PARAPHRASE.

WHen you have a Ser-
vant Faithfull, Active,
and Humble, let him be dear
to you as your Life, and treat
him as your Brother or friend.
Remember only that there is
scarce any thing so hard to be
found : and forget not withall
that the Eternal Wisdom,
which is the Master of both
Service and Liberty, hath by
a particular providence, and
out

out of his great bounty made you a large present of his love.

REFLEXION.

YOU need apprehend no danger of being familiar with such a Servant, who hath an affection for you, and the performance of his duty. Take care that he may clearly know your intentions and commands, and not guess at them. Lay the greatest burden of your Domestique affairs upon his shoulders. But if you will perform all this with success, you must continually have an Eye to all that passes.

Take notice of what he does, not with an Eye of jealousy and suspicion, but rather to help his memory. By this means things probably will so fall out, that you may justly depend upon him, for otherways it is very easy of a

good Servant to make an ill Master.

Though he ought to command very discreetly, and govern with good success, yet it will not be without shame, that you should seem, to submit in your own house. Since you cannot possibly make a greater loss than that of your Authority, and it is much to fail in the art of policy, towards rewarding the faithfull service of your Servant, to obey and submit in your turn.

Since he is an honest and wise man, trust your Goods and affairs in his hands, but withall you must know that you are not to communicate this power as a Father gives Life to a Childe, but as the Sun communicates his light from time to time with a perpetual dependency upon him that gives.

A Servant to whom all

is trusted, without any account of what he does, will either soon prove a Thief or domineer in the Family.

V. MAXIM.

Ne ladas servum in veritate operantem, & dantem animam suam. Eccl. 7.

PARAPHRASE.

DO not afflict a Servant that does his best, and employs all he has of strength and Health in your Service. you are unworthy to live if by your ill humour those must suffer that love you and only live for you.

REFLEXION.

COntrive it so that he that comes into your Service be esteemed faithfull. Happy whilst he is there, and Rich if possible when he parts from
you

you. Your Honour truly consists in this, it being a quality belonging to Persons of Honour, to provide well for them that serve with affection and fidelity. Be not misled as some are who are easy to their Servants, as long as they are content to live meanly and miserably.

Howsoever preserve still a just care of your interest and take order that those who gain by your Service, may owe it to your liberality as well as their own industry, and that they grow not rich to your prejudice : for it is a great shame to finde in a Family, what is so often seen, Rich Servants and Poor Masters.

VI. Maxim.

VI. MAXIM.

*Noli laborare ut diteris : sed
prudentiæ tuæ pone modum.*
Proverb. 23.

PARAPHRASE.

DO not overburden your self with care and pains for the gaining of Wealth, to the prejudice of your Health. Fear and providence which usually suggests a foresight for the future, appear often to mistake, if not manag'd with Moderation : and that they be not as provident to preserve the Innocency and tranquility of your Soul as to augment your Revenue.

REFLEXION.

YOU are at present full of thoughts how to grow Rich, that you may be, after some years at ease and quiet.
Take

Take a better resolution enjoy now your quiet and defer your pains and care to the future. Do not at present entertain more care and solicitude, than what will serve to live comfortably. Shake off this greedy appetite of getting much Wealth, & learn by the experience of others, that nothing is really got but trouble. To have too much mony in your Coffer, and too much Meat in your Stomach, are both dangerous inconveniences.

Quiet and satisfaction do not encrease with Riches, when your Estate is come to a moderate sufficiency, you are really at the top of your content. More Wealth may be got, but hardly more ease and content.

When you shall come to be a great Lord, and see your self environ'd with a multitude of Officers and Dependents.

dents. All the advantage you will have over those of a moderate Fortune, will consist, in having much more distraction and less quiet, much importunity, much expense as well in Cloaths as Furniture, more resort to your Table, more noise in your House and much more distraction in your minde.

With all the wealth imaginable you cannot purchase a second Body : and as long as you have but one, what use have you of so many Houses, so great a retinue, and so much profuse expense. In fine let us conclude, that those who have the trouble of those vast Estates, Work more for others than for themselves.



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ARTICLE IV.

MAXIMS

FOR THE CONDUCT

Of a Wise Man towards his Friends.

I. MAXIM.

*Amicus fidelis protectio fortis,
qui autem invenerit illum in-
venit Thesaurum. Eccl. 6.*

PARAPHRASE.

A Faithfull Friend is a Ca-
stle of defence, and a
valentfull Treasure, he that
enjoys him is happy, and his
fortune secur'd.

Reflexion.

REFLEXION.

PReserve this Treasure with all imaginable care, and if there remain in your Soul the memory of her own celestial extraction, and resemblance of God, live not a minute without a friendship.

'Tis sufficient that we live, whereby to Discover a necessity of Learning : for as our Souls are fram'd to the image of our Creator, there must needs belong unto them such a Virtue, that obliges them as it were to fall out of themselves, and that their whole substance is nothing else, but an immortal and Divine flame, which raises towards Heaven, and by aspiring to God, finds out another Heart besides her own, as a companion and assistant in her Elevations, to facilitate her way towards a Sovereign felicity.

Every

Every single spirit is but the half of another, not that they were divided in the first Creation, and that of one alone two were composed : But they were fram'd with such a proportion and sympathy, which inspir'd a desire, and power of Communication, thereby so to contrive, by an intimate conjunction, that finally the two become one.

But before all this can be brought to perfection, many anxieties, many melancholy trances will sease and possess the Soul, in regard she is the image of God, whose eternal felicity consists in this, that none of the three Persons of the B. Trinity can be found there alone.

One of the necessary notions belonging to a wise man, is to know that the greatest part of the miseries that are incident to the Spirit, proceed from an interior solitude, but
withall

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withall that their remedy is a
real friendship. *Amicus fidelis*
medicamentum vite.

II. MAXIM.

Beatus qui invenit amicum ve-
rum, & qui narrat justitias
auri audienti. Dilige proxi-
mun & conjungere fide cum
illo. Eccl. 25. 27.

PARAPHRASE.

TIs a happy encounter to
finde a good Friend, and
to meet with capable Ears,
either to hear usefull verities,
or conceal secrets that are of
consequence. Love such a one
as truly resembles you. Let
your Soul be satisfied with
that conjunction, in so perfect
a confidence, that nothing re-
main in the Heart, that is not
common to both.

Reflexion.

REFLEXION.

WHat our Souls are willing to trust, and extract out of themselves, to transport into others, are three things. Our notions, our secret, and what belongs to our person.

When they communicate notions, to wit a knowledge gain'd by study, or news deriv'd from common report, or some particular skill in the management of publick affairs. In a word when such things as these are Discours'd with mutual satisfaction, we mustly term it familiarity. When they proceed further, and impart their secret thoughts, 'tis then friendship. When they pass on to the last degree, and aspire to a self communication, by transporting one Heart into another, and as far as is possible by the help,

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help of Nature and Grace, to
convert two Spirits into one
this is that we properly call
love.

Benevolence is a con-
quence to love and friendship.
We have an affection for the
object as soon as we embrace
it. Our particular good is not
become common: what
longs to the one belongs to the
friend. To gain a faithfull and
sincere friend, is in a moment
to possess not only what he
but what he is able to com-
Beatus vir qui inuenit amicum
verum.

III. MAXIM.

*Amico fideli nulla est comparatio
& non est ponderatio aurum
argenti contra bonitatem
illius. Eccl. 6.*

PARAPHRASE.

Nothing so precious as
true friend. In the

lance of wise men, he over-
waies all the Gold an Silver in
the World.

REFLEXION.

WE seem now a days to
discourse quaintly of
friendship, but I fear we are
apt to fail in the practice
though for words our expres-
sions are very good. Our age
is grown eloquent upon this
subject, full of choice words
and conceits. There never
appeared so many admirers of
this fair virtue, never so many
Panegyriques and choice
works, compos'd upon this
Subject nothing so extold as
friendship, both in Books and
conversation, as well in Court
as else where: and it seems to
have a general being in all pla-
ces but only in the Heart.

'Tis confest friendship is
agreeable, but Interest is usual-
ly our master: and we are really
not

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not less sensible of any loss,
nor less afflicted than when
we lose a good friend.

IV. MAXIM.

*Amicus fidelis medicamentum
vitæ et immortalitatis: qui
metuit dominum inueniet
eum. Eccl. 6.*

PARAPHRASE.

Our bodies have infirmi-
ties that shorten the
mortal life. Our Soul hath such
as render her immortality un-
fortunate. A remedy for the
one and the other is a good
friend: but we must truly
seek God to finde him out.

Multi paci- You may have many friends
fici sint ti- and yet but one confident. En-
bi: & con- deavor to be well with all the
filiarius sit world, but united to one alone.
tibi unus let your House, your Wealth,
multis. your Hands, and your Ears be
open to many, but your Heart
only to your intimate choice.

Reflexion.

REFLEXION.

Your Heart was made to be given, and without infamy and crime cannot be refus'd : But the shamefull injustice consists in distributing it to many : A Heart and a secret, are of small concern, when once laid open. The eminent quality of a humane heart, is to procure a publique good, and to be in it self a particular good. It ought to resemble the Sun, which obliges the whole World, admir'd by Angels and men, and yet guided by one alone. In fine the Heart is well fram'd, when it resembles a costly Garment, that has for it's Motto.

Agreeable to all ; fitted for one.

V. MAXIM.

Si possides amicum, in tentatione posside illum, & ne facile credas ei. Eccl. 6.

PARAPHRASE.

IF you desire to enjoy a good Friend, and to know his fidelity

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delity, try him before you trust
him: But withall remember,
that you have no other bal-
lance to weigh him in, but
time and affliction.

REFLEXION.

IT is confest that many per-
fect Friendships are con-
cluded in a moment. Great
wits discover one another at
the first sight. But the Wise
man, though he hinders not
his inclinations from growing
may hinder them from an o-
pen declaration. He is wel-
pleased to feel these unexpe-
cted motives, as well as the
powerfull and sweet attra-
ctives that work upon his affe-
ction. But howsoever he will
consult his reason before he re-
solves, and trust her advice.
But reason demands time, and
relies upon experience. He
that has the experience but of
one year, cannot justly say
that he knows, and he that
ha

has sufferd nothing, cannot with assurance pretend to be belov'd.

VI. MAXIM.

Est enim amicus secundum tempus, & non permanebit in die tribulationis. Eccl. 6.

PARAPHRASE.

NOte that there are Friends who are only fit for fair Weather. They fly away against Winter, & know you not at all, when you complain, or bemoane your condition.

REFLEXION.

THese are of opinion that Friendship consists in a compliance of conversation, making merry with you as long as you are in a good humour, and in a prosperity of Fortune. They ought also to know, that to profess Friendship, is to oblige themselves to have neither Money in the case of necessity, nor leisure in

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the time of business, nor Blood,
nor Life in the time of danger
but what is at the Friends
disposal.

IX. MAXIM.

*Et est amicus mensæ, & non per-
manebit in die necessitatis.*
Eccl. 6.

PARAPHRASE.

THere are some to be
found that are very good
Friends at Table, but out of
that pastime they know no
body. During this time of
Divertisement at your charg-
es, they promise all, but pre-
sently after this their memo-
ry fails them, and your Treats
serve for little else, than to
feed cheats and ungratefull
people.

REFLEXION.

THese men believe they
express much affection,
if at your Table they furnish
you

you with a profane, or bawdy jest, or with much confidence by their example, provoke you to sin.

Give no credit to such men: for if you will take those for your Enemies, that serve against you with their Hand and Sword, Do not mistake for friends this sort of murderers, that endeavour by brutal actions to rob you of Innocency, Grace and Honour, which are the true Life of an honest man. Avoid these and what tie soever you have by relation, or otherwise, break it as with Traytors, and persons unfit for Conversation. Remember still that as death dissolves Marriage, so vice dissolves true friendship. There are others to be found that are freakish, and phantastical who Love without interest, and offend without cause, who only frame a friendship, to vent their ill humor and

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spleen against an Innocent
man. Entertain no familiarity
with these and shun absolutely
the acquaintance of two sorts
of men. That of Libertines,
who are happy in the enjoy-
ment of your Table and diver-
tisments, but always ready to
betray you, or sell you for
a little Money, and that of
passionate and jealous friends,
who are apt to take exception
at every courtesy, or civil look
you bestow upon other men,
and who gave occasion to an
ancient Author to say That
there is no hatred so insupport-
able as their friendship.

VIII. MAXIM.

*Et est amicus qui odium, et rixam
et convitia denudabit Ibidem.*

PARAPHRASE.

THere are others who if
once in choler cannot
conceal a secret, and upon a
trivial exception, lay open
what soever they know of you
even

even to the prejudice of your sincerity and reputation.

REFLEXION.

IT is true, that these harsh & inconsiderate actions are very troublesome, & may produce fatal discontents, but withall remember, that when you have once embrac'd the friendship of a man, you are not only oblig'd to be sensible of his afflictions, but also to suffer his imperfections. 'Tis not enough to endure for him, but you must sometimes have the patience to endure him. There is no friend without defects, and there is no defect in your friend which you ought not to excuse: but withall there is none but what you should have known before you chose him for a friend. Be select in your choice, never engage your affection with a man, whose faults and defects are the Intervalls of ha-

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tred, and who in his passion
must be consider'd as an Ene-
my.

IX. MAXIM.

*Amicus si permanserit fixus, erit
tibi quasi coequalis, & in do-
mesticis tuis fiducialiter aget.*
Ibidem.

PARAPHRASE.

WHen you have found a
constant and compleat
Friend, esteem him as another
self. Let him enjoy the same
Power with you, as at his own
House: dispose of your Family,
guide your affairs as his own.
'Tis a felicity due to friend-
ship, to command in two
Houses, and to live in two
Hearts.

REFLEXION.

WHat is usually said of
two Suns (if extant)
that they would destroy one
another, would not prove true,
if they could love one another.

Two

Two equal powers would not be incompatible if there were a perfect good understanding betwixt them. All the Laws enacted, in favour of unity for the Government of the World, cannot prove effectual, where two Sovereign Powers are in being : because discord is there an unseparable quality. Yet where Love makes the third, it is the just number fitted for a Glorious and happy command, both in Heaven and Earth.

X. MAXIM.

Ne derelinquas amicum antiquum : Novus enim non erit similis illi. Eccl. 9.

PARAPHRASE.

A New friend is not worth the old one. Do not change, what you enjoy is to be prefer'd before what you have not. If the person long since belov'd hath not all the special qualities requir'd, he

M 5

may

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may perchance be yet better
fitted to your humour.

REFLEXION.

THe sweetness of friendship proceeds not from Nobility of Birth, nor from Science, nor from sharpness of wit, but from a conformity of Hearts. You cannot be worse cloath'd than by putting on a Rich Garment ill fitted to the Body, nor worse belov'd than by a man whose nature doth not correspond. Ad to this, there is no new Garment, that does not at first incommode the Body, nor any new acquaintance which is not troublesome for a while. Ceremonies and complements take up much time which have a great share in the beginnings of Friendship.

In a word he that can withdraw his affection from his first friend, is unworthy of a second, and he that will permit

mit a former fast friendship to dye, will hardly gain another that will prove immortal.

XI. MAXIM.

Ante mortem benefac amico.

Eccl. 14.

PARAPHRASE.

DO not wait the hour of Death to express your goodness to your Friend. Love makes companions and not heirs, she does not present what is as it were lost, or what she is oblig'd to leave, but freely communicates what she enjoys. The right season for her liberality is during Life. 'Tis avarice and necessity that makes a will and appoints heirs.

REFLEXION.

When you do good, let it be free from reproach. When you oblige your friend, let your countenance and words, add to the obligation.

In bonis
non des
querelam
& in omni
dato non
non des
tristitiam
verbi mali.
Eccl. 18.

The

The sadness of a giver displeases the receiver and changes the benefit into a discontent. A refuse ought often to be excused, by reason of disability but a sad and frowning consent is truly odious, in regard it proceeds either from avarice, or want of affection.

Ne dicas
amico tuo
vade & re-
vertere,
cras dabo
tibi.

Prov. 3.

When you have occasion to assist your friends keep three things open, your Hand, your Countenance, and your Heart.

'Tis twice to oblige in doing it quickly, and much more to give in a Noble way. Let it never be said that you replied to your Friend. *Come to morrow and I will do it.* -

A favour defer'd is little better than a refuse, and is but half done when delayed : for it seems by this delay, you would willingly finde an opportunity not to perform what is requir'd : but at the best you will not seem to act with cheerfulness. Joy is quick

quick and promp't, and every thing is welcome that comes cheerfully.

XII. MAXIM.

Noli pravaricari in amicum pecuniam differentem. Eccl. 7.

PARAPHRASE.

BE not importunate with your friend if he fail to pay what he owes. You had better wait a while for your money, than presently to lose a good Friend. Your money is well employed when lent by affection, but to lose a Friend is to lose more than it is worth.

REFLEXION.

SINCE you are so earnest to be paid, Judge whether he is not much more perplext that is to pay, and know, that it is not so painfull for an honest man to want money as to owe it. Content your self that your Friend is afflicted, put him not to the blush by your importunity.

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importunity. Those that have
a real sence of friendship, are
asham'd to put their friend in
minde of a debt, but since you
pretend to much Honour and
affection, do not charge your
memory with a thing of that
nature. It is not sufficient to be
silent, since perfection consists
in an absolute oblivion.

XIII. MAXIM.

*Perde pecuniam propter fratrem
& amicum tuum, & non ab-
scondas illam sub lapide in
perditionem. Eccl. 29.*

PARAPHRASE.

VEnture your money by
lending it to your Bro-
ther or your friend : and with-
all reflect that it is better in
their hands than in a hidden
Treasure, or secur'd under
ground.

REFLEXION.

You ought to give it for
lost, when it is useless to
you

your Friends, and when they require a favour from you, be prompt in compliance, fear nothing but too much delay, and entertain no other thought, but that you have not been so happy, as to prevent their request.

Make good here the Maxim of that ancient Heros, who being advertis'd by his Treasurer that there was no remainder there, and that his liberality had dispos'd of all, made this noble reply. *You are much mistaken.* I have still all that I have given. It is mine with advantage, since it is in the hands of my friends. *Hoc habeo quodcumque dedi.*

XIV. MAXIM.

Qui denudat arcana amici, fidem perdit, & non inveniet amicum ad animam suam.

PARAPHRASE.

TO reveal a friends secret
is to lose many friends at
once.

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once. A faithless man will never be esteem'd. And those that got the secret from him will be the first that shall suspect and hate him.

REFLEXION.

IN the affairs of friendship as well as in those of State, the least indiscretions, and over freedome of speech, become sins without remission. Their secret is a Religion by itself, which gives no pardon for faults committed, nor mercy to repentants. These errors are punished in a severe way, and much to be apprehended by a man of a high spirit, insomuch that there is seldome given any time to relapse.

XV. MAXIM.

Ad amicum si aperueris os triste, ne timeas : est enim concordatio. Eccl. 22.

PARAPHRASE.

IF it chance that being in an ill humour you treat your friend

friend with harsh words, or
inconsiderate injuries, but such
as signify but little : fear not
the difficulty of a reconciliati-
on. In the same manner if up-
on a suddain passion you draw

*Ad ami-
cum si pro-
duxeris
gladium,
non despe-
res. Ibi-
dem.*

your Sword upon him, do not
despair of re-establishing a
friendship. A man is naturally,
indulgent to the passions of his
friend, especially if they be

such as where reason is trans-
ported. One word of repen-
tance, or a single tear will soon
reconcile a bloody quarrel.

*Excepto
convitio &
imprope-
rio, & su-
perbia, &
mysterij
revelatio-
ne & plaga*

That which is really dan-
gerous, and much to be appre-
hended as to render an act of
passion irreconcilable is such

*dolosa in
iis omni-
bus effugi-
et amicus.*

a reproach, as may fix an infamy upon his Family; or to cast
in his teeth benefits receiv'd,
or an apparent contempt of
his person, or in fine a disco-
ver'd secret, or a betray'd
trust, all these make so wide a
gap that though you may per-
haps gain his countenance, you
will

REFLEXION.

Howsoever have a care not to despise your friend, since contempt breeds a mortal wound, and insupportable to the Heart of man. Nature and Fortune may render us low in the World, but not insensible of contempt. Virtue may put a stop to our grief, but not extinguish the Reflexion. We do not also find that the high quality of those that despise us, doth at all lessen our resentment. The praises we receive from our Enemies are not ungratefull, but the contempt of a friend insensibly pierces the very Heart.

That which proceeds from Princes and Persons of high Quality, is not by that means at all sweetned. Whatsoever their Power and Authority are valu'd at, they cannot pretend a right to despise their inferiours.

serious: and we are willing to
perswade our selves, though
guilty of such crimes as de-
serve Death, we are not to be
treated with contempt.

The Grace of God prevails
often to prevent revenge, but
it affords to very few a satis-
faction in suffering. If some de-
sire to be despised for the love
and Glory of God, I can hard-
ly be perswaded, that they
have a kindness for those that
do it.

XVI. MAXIM.

*Homo homini reservat iram, &
a Deo quærit medelam. Eccl. 28*

PARAPHRASE.

A Man who designs ill to a-
nother, has he the face to
beg a Blessing of God Almigh-
ty? and he that endeavours to
destroy his Enemy, can he ex-
pect a Protection from above?
A man wilfully engages in a
passion, and at the same time
implores Gods patience. He
that

*Ipse cum
caro sit re-
servat i-
ram, &
propitiati-
onem
quærit a
Deo.*

that is nothing but dirt and corruption, will take upon him to punish the faults of his equals, and yet Petitions of Infinite Sanctity, not to take notice of his, what pretensions and hopes are these?

REFLEXION.

TO stifle the resentment you have usually of harsh words, or of some injury in your concerns: bear often in your minde this undoubted truth. That of all injuries the two greatest are that God is offended, which is the first. The Second that you should take it so heinously to be offended, as to frame a publick complaint.

When you have a difference with a Neighbour, you are willing to relate the whole business, and demand the opinion of friends, whether you are not so much injur'd, as oblig'd to seek reparation? and

in

fine you Discourse the mat-
so well, that they are of
ur minde. But for the better
aring of this truth, speak
t freely, and ingeniously,
at your Conscience sug-
ts to you, concerning grie-
us sins, and shamefull ingra-
udes towards God Almighty:
and these will tell you,
at you deserve infinitely
ore ill and contempt than
s been done to you.

The question now is whe-
er during this strife & con-
tention, you ought to destroy
man, whom God has made
of, to punish your grie-
ous sins, and to punish them
easily as you may justly
nowledge in this case. Be
an upright Judge and you
ll soon decide this Question.

XVII. MAXIM.

Abstine a lite & minues pecca
Eccl. 28.

PARAPHRASE.

TAke away sutes in Law
and there will remain
but few sins. To be at odds
with your Neighbours and
Relations. To enrich Lawyers
and strangers, to ruine your
Family, to keep strife a foot
multiply your sins, to
Heaven. This is what is usu-
ly got by Law-Sutes.

There is hardly a difference
but may be determin'd in a
quiet and civil way :and that
is no agreement, but what
to be prefer'd before a Victory
at the Bar, or all the triumphs
that pride can pretend to
by way of contention.

Reflex

REFLEXION.

Live in Peace, and settle your affairs so free from strife, as neither to be Plaintiff nor Defendant. It is not so Honourable to overcome Enemies, as to have none. Madmen and Brutes have a share in the first Honour, the second belongs only to a Celestial Nature.

But in case we must have adversaries, let us grant that it is less Glorious to ruine their Fortune, than to assuage their Passion : and it were much better done, to employ both mony and care, in gaining their Hearts than to win the Process.

Let us not endeavour to destroy a Family. Let us aim at a more glorious Victory, and so to contrive the business, that they may love us whether they will or no; and blame themselves

selves for the wrong they have done us. Let us bring the Repentance home to their own Conscience, and make them see by the kindness we have for them, that we deserve well of them when they endeavour to disoblige us.

If we will but make use of secret and respectfull words, and withall endeavour to gain them by good and obliging Offices, they will easily be induc'd to acknowledge themselves to be in the wrong, which Confession is the height of satisfaction, that an honest man can pretend to.

In fine we are oblig'd to clear our Souls from all enmity and desire of revenge. And this first by the Law of Nature which has afforded no better Arms to conquer men than Love. By the Law of the Gospel which hath enjoin'd it by an indispensable Command. By the Law of God made man who hath confirm'd it by his Example. By the Law of our Creator, who design'd our Spirit to be no other, than a living resemblance of his infinite Charity. By the Law of Heaven whose Inscription Printed on the Gate, *Is that no Soul infected with hatred and choler is permitted to enter.*

Our interest obliges us asmuch as all the rest and we may well believe that there is not an Enemy so mean and cowardly, that has not a will to hurt, nor so weak but can do it at some times, nor so ignorant but will finde an opportunity to do mischief and take Revenge.

F I N I S.



